



TO THE

Religious & Worthy

Mr. JOSEPH HOLDEN,

OF

LONDON, Gent.

And my much Esteemed Friend.

Dear & Honored Sir;

THE Dedication of Books
unto Persons of Worth
and Interest, Service
and Honor, (though
often abused to Vain
Flattery) is of Antient Use, and
oft-times doth Secure the same
from the *Enrochydons* of a Censori-
ous Age: And therefore, the
(a 3) Custom

Joseph Holden

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Joseph Holden

The Epistle Dedicatory.

* Luk. 1.
Act. 1. 3.

† So much,
I conceive, is
intimated in
that Form
of Address.

Κρατιστε Οδο-
φιτε, a

Term, which
is wont to be
given to Per-
sons of Ho-
nor; as Acts

24. 3.

Κρατιστε Οδο-
φιτε, and Acts 26.

5. In both

Places we

render No-

ble.

Custom is not to be Despised ;
especially considering, that one of
the * Pen-men of Holy Scripture
hath Hallowed it by his Practice ;
who Inscribeth his Gospel and his
Acts to Theophylus, a Person both
Eminent in Religion, and Digni-
fy'd with Birth and Place ; which
ever since has been Imitated by
the Best and Wiser of Men in all
Ages : So that I shall use no
further Apology on this Ac-
count.

But the Reasons why I Address
my Self to You in this manner,
and Prefix your Name to this
Work, are many ; a few where-
of may not be needless here to
Insert : viz. Your eximious Pie-
ty, Faithfulness and Zeal towards
God ; your laudable Love to-
wards, and Tenderness of all
funder what Names of Discrimi-
nation

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nation so-ever) that have but
aliquid Christi in them, which is
rare now a-days.

Sir, I speak my Conscience,
That this is as an *Orient Pearl*
shining in your Breast; and in
which lies much of your Emi-
nency, viz. Unfeigned Love to
the Brethren; which is one of
those || Excellent Things, that ac-
company Salvation. And that
your Love is Unfeigned, appears
from the Spirituality, and the
Universality of it: Your Love
is Spiritual, because it is a Love
for the Image of *God*, that is
stamped on the *Creature*. In the
next place; It is Universal, in
that it extends to all *Saints*, as
Saints, how-ever Distinguished a-
mong us; and not making this
or that Difference in Judgment
a Difference in Affection, which

|| *No Man*
can Love
Grace in a-
nother Mans
Heart, but
he that has
Grace in his
own,

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too oft-times is. *Saintship* is the Ground of your *Love*; and where ever you *Espy* it, you *Like* it, *Love* it, and *Admire* it, though their *Errors* may be many; so they be not *Fundamental*, and *Approved*. Your *Faith* is enough to *Justify* this before *God*, and your * *Good Works* enough to *Justify* it before *Men*: Of your *Good Works*, many poor *Souls* (besides *God*, *Angels*, and your own *Conscience*) are *Witnesses* of: Among whom I may well be accounted one; who am able to attest the *Largeness* of your *Heart* unto poor *Christians*, and the *Filling-up* that *Relation*, in which you stand; viz. Your *Succouring* me in my *Tempted Condition*; your *Fervent Prayers*, *Set* and *Occasional*, *Solemn* and *Sudden*, that were made with and for me;
your

* *Faith and Good Works go together, though not in the Act of Justifying.*

The Epistle Dedicatory.

your gracious Words, feeling Expressions, pious Discourses, wholesome Admonitions, divine Cords, † sympathizing Epistles: And lastly, which Crowned all, was your encouraging and forwarding me in that Holy Work, and Function, where-unto God has called me; of which I must have despaired, as to all secondary Causes, and outward Instruments assisting of me, had not God stir'd up your Heart towards me, on the Fore-sight of what I am now (through Divine Providence) arriv'd unto. In a word; You believ'd for me, what I could not believe for my self: So that my present State is an Effect of your Faith, and a Fruit of your Hope and Labor; which I desire, may be to the Glory of God, the Good of Immortal Souls, and the Ful-

† *A Sympathizing Friend (as one says) is like a Dry House in a Wet Day.*

The Epistle Dedicatory.

|| *Some two
or three Mi-
nisters, that
violently as-
sail'd my
Book, Enti-
tuled; The
Young Mans
Conflict wth.
& Victory
over the De-
vil by Faith,
&c. Report-
ing, that it
was Fictiti-
ous; which,
Sir, next unto
God, and my*

*own Conscience, you your self can bear witness unto the
Truth thereof; being an Eye-witness of me, when I was un-
der the Workings of the greatest part, that I declare there. If
my Method and Stile, being dark and obscure, and unbe-
seeming the Matter declared in that Book, has offended a-
ny, I am sorry; and would not have done it, had I not in
my Judgment deem'd it most In-offensive: How-ever,
hear of Good, that it has done, and that almost Daily.*

worthies

The Epistle Dedicatory.

worthiest of all. Yet none of these Things could byass your Unbyass'd Disposition towards me; and by vertue of that Spirit of Discerning, which God has given you, was more able to Judge of me, than they: And therefore they could not come to a Person, with whom their Tales could be more unwelcom, than with you. Whence it is, that (notwithstanding those Jealousies, which they would have fomented) you have continued your Favor hither-to unto me.

This, together with many other of your Favours, (which to enumerate, I know, would but disgust you) have obliged me to this unfeigned Expression of my Gratitude and Service, in what I may or can; especially, for your constant Countenance, your unde-

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* *A Sermon,*
Preached by
me on Psalm.
22. v. 1.

undeserved Bounty, and your propitious Acceptance of my poor fore-past * Labors : So that, if you will but accept of this Plain and Unpolished *Discourse* also, it will be an Additional Favor unto all the former. My Confidence (beloved Sir) is in your Self, and not in any thing of my Stile here, that may merit an Admission into the Cabinet of your more serious Thoughts; Matter and Method being both plain: Only this I can say for my *Book*; The Things contained in it are Weighty and High, though the Expressions are Plain and Familiar. And I know not of any thing here handled, but I first tried it by the Touchstone of the *Word*, and could Seal to it by my own Experience: So that what comes to the View
of

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of your Eye, will, I question not, but be approved. Some *Rhetorical Flourishes*, that some much use, are here wanting; yet I am almost confident, that it will prove Acceptable unto you, that be my *Friend*, and whose Property all along has been, to wink at small Faults.

This *Book* (I hope) though it is not set out as some are, may be useful to Christians of all sorts and sizes; viz, *Babes, Little Children, Young Men, and Fathers*; and I suppose, the *Unconverted* may find something here-in to Chew also.

When I Preached these things, it was not without good Acceptation and Success; as I have not a little Cause to presume.

The Happiness of *Believers*, and the Unhappiness of *Unbelievers*

The Epistle Dedicatory.

† One Old
piece of Gold
is worth a
thousand
New Coun-
ters; so one
Old Truth
of God is
more worth,
than a thou-
sand New
Errors.

vers is here opened; The Nature
of True † Saving Faith is handled;
Justification by Faith hinted: The
Potency of Christ's Intercession on
the Behalf of the Elect: Believers
Perseverance: Satan's Wiles Disco-
vered: Together, with many o-
ther Useful Things; All very
Material, Practical and Soul-
searching.

Now these (Good Sir) do I
Present unto you; not that you
needed them: For I question
not, but that you have Treasu-
red up every Thing, that may
be of Excellency in this Book,
long before my Time, that am
but of Yesterday. My Desire is
only (as in part I have said al-
ready) to express, what I would,
if I could: And more over, To
let you see something, that God
has done for me; and that your
Endea-

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Endeavours have not been in vain
in the Lord.

What is here, was intended
you sooner; but some Emergent
Occasions intervening prevent-
ed: Besides, my Design was
to have buried it in Oblivion;
but only, that some that were
Friends to it, Revived it. If this
little Spark may give Light or
Heat to any Heart, I shall have
my desire. What now remains
(ever Honored || Sir) but that God
may Prosper you in all your law-
ful Undertakings: That his Bless-
ing, which alone maketh Rich,
may be on your Head; and that
you may see the Fruit of your
Loins in a good Old Age, to
ample Satisfaction and Comfort.
God heard your Prayers in the
same Case, as he did Abraham of
Old. Now Sir, you know, Mer-

|| 'Tis not
the Knowing
of Truth, nor
the Hearing
of Truth, nor
the Commend-
ing of
Truth, nor
the Talking
of Truth;
but the In-
dwelling of
Truth in your
Soul, that
will keep your
Judgment
Chast and
Sound.

cy

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cy calls for Duty: If God had an Ear to your Voice in Prayer, I hope you will not refuse an Ear to God's Voice in his Commandments. 'Tis but reasonable, That those whom God has done much for, should be much in doing for him again. My Prayer shall be, that as you do out-strip many in Mercy; you may out-shine in Life and Conversation:

I shall conclude with a Word of Counsel or two; being as follows.

First, Let nothing lie so near your Heart to delight you, as God and his Glory, Christ and his Merits, Grace and the Means of Grace; the Soul, and its Salvation. Let God be your chiefest * Good, and his Glory the Scope you level at in all your Actions.

* Deus est
summum bonum,
& omne bonum in
summo.

The Epistle Dedicatory.

Actions Natural, Civil and Religious: For this you were Born, and New-Born; and this is the End of Life Natural, Spiritual and Eternal. Next to this, Let many of your spare Hours be spent in considering the Preciousness of the Soul; together with the necessity of Salvation. The Soul is a Precious Substance; for it is of a Spiritual Nature, and the Principal Part of the Man: The Body is but a Casket, the Soul is the Jewel; and yet the greatest Care usually is to gratify the Body. The *Wise-man* saith; *All a Man's Labor is for the Mouth*: But, Sir, I hope better Things of you; and that you know, who ever are concern'd so with the Body, as to neglect the Soul, are like such, that trim the Scabbard,

(b) and

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† Dr. Man-
ton in Jam.
Cap. 1. 21.

and let the Sword rust.

“Man is in † part an *Angel*,
“and in part a *Beast*; Why
“should we please the *Beast*, that
“is in us, rather than the *An-*
“gel?”

Our greatest Fear should be
for the *Soul*, and our greatest
Care should be for the *Soul*.
Your greatest Fear, *Matth. 10.*
28. Fear not him, that can Kill the
Body; but Fear him, that can Cast
both Soul and Body into Hell.

There is a double Argument:
The *Body* is but the worser Part,
and the *Body* is alone: But on
the other side, the *Soul* is the
more Noble Part; and the State
of the *Body* dependeth upon the
Well-or Ill-being of the *Soul*.
He is able to Cast both *Soul and*
Body, &c.

And

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And therefore it is the greatest Imprudence in the World, out of a Fear of the Body to Betray the Soul.

|| *Omnia si-
perdas, ani-
mam servare
memento.*

But in the next place, Your greatest Care should be for the Soul. Matth. 16. 26.

What is a Man profited, if he shall gain the whole World, and lose his own Soul?

'Tis but a sorry Exchange.

Sir, God has Honoured you with the *Bona Throni*, and the *Bona Scabelli*; The Good of the Throne, and the Good of the Foot-Stool. But, I suppose, you look upon all Earthly good Things, to be but Conveniences for the Body, and such as will not profit, when you shall be laid in a Cold and Silent Grave: But Salvation, How Excellent is it? How Sweet is it,

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† Jesus Christ
has purcha-
sed a Salva-
tion, that is
possible, ne-
cessary, rare,
near & ever-
lasting.

as being that, without which the Soul cannot be Happy? Now, Christ and his Merits procures this † Salvation for the Soul: Grace, and the Means of Grace together, will confer Grace on that Soul, that it may be Happy.

But my last Word of Counsel is this:

As I would have you to let nothing lie so near your Heart, as those Four Things afore-said, to Delight you; so I would, that you let nothing lie so near your Heart, as these Four Things, to Humble you.

First, Your Sins: You and I, and all of us have our Sins, notwithstanding our Regeneration: A Saint and a Sinner, in some sense may stand together. The Best have the Remainders of
Cor-

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Corruption in them: And tho we are * Renewed, we are but Renewed in part: Have we been Humbled for Sin? Why? yet we have cause to be more Humbled.

** Here the New Man is mingled with the Old.*

Secondly, The Hiding of God's Face is another thing, that calls for Humiliation. The Face of God is the Favor of God: The shining of his Face, and the lifting up of his Countenance, is the || Manifestation of his Favor; but the hiding of his Face, is the loss of the Sense of his Favor. Now, the Shinings of God's Face no Soul on Earth alwayes Enjoyes; but at sometime or other he is a Child of Light, walking in Darkness; he hath but his Lucid Intervals. No perfect † Settledness can be attained to in this Life: Our Day will have

|| Spiritual Desertions many a gracious Soul in his Life time is exercised with.

† Grace, that dwells in such a Soul, a Soul that dwells in

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such a Body, a Man that dwells among such variety of Business, Companies and Temptations, cannot but be under much Variableness and Alterations.

a Night, our Sun-shine will have its Eclipses; *Suavis hora, brevis mora*, hath been an Old Saying.

But, Thirdly, The Imperfection of Grace: Grace while on Earth is Militant, and not Triumphant, till it arrives to Heaven. Sir, Your Faith is not so perfect, but there is Unbelief enough to humble you; and your Love is not so perfect, but there is Luke-warmness enough to humble you; and your Patience is not so perfect, but there is Impatience enough to humble you; and your * Humility is not so perfect, but there is Pride enough to humble you.

* Our Faith is mixt with Unbelief, & our Humility is stain'd with Pride.

Sir, In speaking this to you, I speak it also to my self, and all, that may Read these Lines.

Lastly, The Affliction of the Church

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Church should lie very near
our Hearts. O Sir, that you
and I could but weep, when we
remember *Zion*. *Psal. 137. vers.*

We Wept, when we remembred
Zion.

If we are Members of the
Body Mystical, there will be
some kind of Simpathy: But,
Oh the Paucity of them, that
shew themselves to be Mem-
bers of the Body Mystical, by
making *Zions* Troubles their
own!

Oh the Miseries of many Chri-
istians in Germany, the Dukedom of
Savoy, and other Forreign Parts of
the world, who have been driven
from their Habitations, because
they would not Desert the Prote-
stant, and Espouse the Popish Re-
ligion! Besides, the Oppression

|| God's
Church is
now rent
wth. Schisms,
eclipsed with
Error, & op-
press'd with
Trouble.

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† And now
may be added
also, The
Church of
God in Eng-
land, that is
at this Day
in great Af-
fliction.

of the Church of God in Scot-
land has been great for some con-
siderable † Time: When we con-
sider these Things, our Eyes
should be bedewed with Tears.

God's Church is a Bleeding
Vine; and the Spouse of Christ
has now her Garments rowled
in Blood, which is enough to
make a Tender Heart to bleed:
So that, Sir, you may by this
time see, what should lift up
the Heart of a Saint, and what
should cast it down. Pray God
direct us both, that our Tears
may alwayes run in the right
Channel, and our Rejoycing
may be alwayes in the Lord.

Sir, May You, and your Con-
sort, and your young Son live
long; that God may have the
Glory of all you have, do and
happ for: Humbly begging your

The Epistle Dedicatory.

Perusal of this *Treatise*, in which
you will find these Things more
at large; And so you will ob-
lige him, that is,

S I R,

From my Study in
Bartholomew-Close,
London, *May*, 16.
1678.

Yours in all due

Observance,

Thomas Botwel.

TO

The Right Hon. Secy.

Recd of this Office in which
you will find these things
at large: And to you will
the same be sent.

21

Yours in all
affection

From my 21st
to 24th
London 1801

James Esq.

TO

TO HIS
Most Honored Uncle,
Mr. William Cawthorne,
OF
LONDON, Gent.

My Dear and Honored Sir,



Although I know not well,
how you may Resent the
Dedication of this
Book unto your Name
also; yet so impetuous
were my inward Inclinations here-
unto, and such solid Reasons I also
had for it, as that I could not get
over the same for my Life: Whence
choos'd rather to run the Hazard
of

The Epistle Dedicatory.

** Ingratus,
qui benefici-
um accepisse
se negat, quod
accepit; in-
gratus, qui
id dissimulat;
rursus in-
gratus, qui
non reddit:
at omnium
ingratissimus
est, qui obli-
tus est,*

of your Acceptation, than to expose
my self unto the Imputation of * In-
gratitude? which, of all Offences
was esteemed by Queen Elizabeth
the most Unpardonable; as being
Vice most Hateful before God and
Man, and which Heathens have
even blushed to own. I humbly there-
fore beg your Favorable Perusal and
Acceptance of this Tractate; se-
ing no less than a Threefold Cord
which is not easily broken, (viz. Af-
finity, Friendship and Affection)
have bound me so fast, as that
could not do any otherwise, than to
make this Open Acknowledgement.
I should have ever been Imprison-
ed in my Mind, had I suffered your
Unmerited Kindnesses to have
been Buried in Oblivion; which
certainly cannot well be now; because
(Scripta litera manet) what is
Written, is Permanent; and Acknow-
ledge-

y. The Epistle Dedicatory.

expediment is the least any one can
* In for a Favor; and no more is this.

Therefore, I pray you, Sir, give me
leave to tell you, That I freshly bear

in Mind the || Mercies of God to-
wards you, which are Various for their

number, Divers for their Kind,
various for their Methods, and Ama-

zing for their Circumstances: I
freshly bear in Mind your Familiar

Colloquies with me in Private,
At the end, that I might Praise God

in your Behalf, Admire the Methods
of Prouidence, and Depend on God

for the Diligent Use of Means for
the Supplies of this Life. So that I

must needs say; The Story of your
life, which oft-times you have Read

unto me, (to the Praise of your Con-
fession he it spoken) has afford-

ed me not only Excellent Contem-
plation, when I have been in your Com-

pany, but also in my Solitudes;
which

|| The Mer-
cies of God
in number are
as the glitte-
ring Stars of
the Firma-
ment, the
Drops of the
Briny Ocean,
& the Sands
upon the
Winding
Shores; the
Dusts of the
Earth, & the
Atoms, that
swim in the
Sun-Beams,
are not so nu-
merous as
them.

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which compels me to say, (and I hope you will not be Offended) you were Unworthy to be in the Role of those whose Names I use in Page 13 &c. of this Book, as Famous for Good Works; which should I have done, it would (I know) have proved the greatest Offence, that ever was offered unto you: And therefore that which I dare not prove here in an Induction of Particulars; there is a Certain † Place, that does and which will Register your Name beyond a Tomb-stone.

† Which I understood from others, before I did from you.

* You may (Sir) draw Comfort from Jam. 1. ult.

Pure Religion, & undefiled before God and

Besides, Your Benign Influence on She, that is my Nearest Relation; together with her Sister, and their Two Brothers, that now are Dead; that were also Cared by you when * Orphans; Provided for, and wisely Educated by you: and in all Things shewed your Self an Indulgent Father and Mother, as well as a

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ing Uncle, in the Place of the
Deceased; by whom they were Com-
mitted to you in Tender Compassions,
and of whom you have Discharged your
self in Faithfulness.

the Father,
is this; To
Visit the Fa-
therless and
Widows in
their Affli-
ctions, &c.

Lastly; Let me not forget your
willing Parting with, and ready Giving
unto me your Kinswoman in Mar-
riage; which, next to God, I must
thank You in it: For I must acknow-
ledge, if Love and Contentation
renders a Wedded Life Happy, I
love them as much as any Man.

But lest my Affection, kindled by
the Meditation on your Goodness
Many, and to my Self in particu-
lar, should dilate it self too far, and
displease you; I shall only say

Though the Dispenser of Love
should have a Slippery Memory;
the Recipient should Engrave it
Pillars of Marble, and Pyramids

|| The Gi-
ver should
shut his Eyes,
when he opens
his Hands.

of

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of Brasse. I never could endure (to Praise God for it) to let old Kindnesses sleep; and alwayes did esteeme it a Shameful and Unthankful Part continually to Crave, and never to Give: And glad therefore I am, to snatch this Occasion of Testifying my Duty and Affection unto you. And since I cannot find any thing to Present unto you, by way of Retribution as Æshines said to Socrates, The One Thing, which I have, I give unto you (even My Self) to be your Servant, & Solicitor in the Court of Heaven; which, I know, you Esteem beyond the Dedication of a Book: For you are One, that care not to have your Name blaz'd abroad, (I speak my Conscience) you hate it; which I could easily make to appear in sundry Signal Instances, were it Convenient.

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Your [†] Humility (Good Sir) Com-
mands me to Conceal, and Fetters me
within the Limits of fewer Lines, than you
Partly deserve: therefore, what you will not
have in Paper, shall lie Warm in my
Breast.

Wherefore, (my Honored Sir) that
I may draw to a Close: Seeing it
Pleas'd Almighty God, (the So-
vereign Disposer of Life and
Death, in whose Hands yours and all our
Times are) as yet to continue you in
the Land of the Living, when many
of your Dear & Near Relations have
been taken away, and Are not. I be-
seech you, give me leave (if you do not
give it, I must take it) to Pray for
the long Continuance of this Mercy;
that your Dayes may still be prolonged on
Earth; and that you may Arrive at
a far greater Age, than at present you
are Arrived at. But it's probable, you
may be Impatient to be gone hence, part-

[†] Humility
should be e-
very Christi-
an's Upper-
Garment.

Your (c) ly

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ly from the Infirmities and Pains that attend Old Age, and your Weariness of the World, and the fore-sight of Calamities impending on this Nation; and partly from the Longings of your Soul to be with Christ: But pray, Sir, if God has more Generation-Work for you to do, patiently and quietly Wait all the Dayes of your appointed Time, till your Change shall come. Heaven will be the same many Years hence, that now it is, and the longer you are kept out of it, upon the Doing God's Work, the better it will be to you at last. 'Tis one of the Highest Degree of Grace a Saint can Arrive unto in this Life, to Long for Heaven; and yet in order to Serve Vice, to be willing for a Time, to be kept out of Heaven. This was the * Height of Paul's Grace, and the Excellency of his Spirit. Phil. 1. 23, 24, 25. For I am in a Strait be

Θαυμάσας
ἄξιον τὸν Θεόν
Ἀπόστολον.
Theodoretus.

The Epistle Dedicatory.

Pains, wixt Two, having a Desire to
Weare depart, and to be with Christ;
e=sigh which is far better: Nevertheless,
s Na to abide in the *Flesh*, is more need-
ngs ful for you. And having this
Bu Confidence, I know, that I shall
enera abide and continue with you All
tly an for your Furtherance and Joy of
you Faith.

change || Seneca has an Excellent Saying to
be th in Purpose; It argues a Noble &
it is Generous Mind, for one to be
t, up willing for the Sake of another,
better to Return to Life again.

one And now (Sir) to hold you no long=
Saint in the Porch, (which, I know, un-
Long to you is tedious) I invite you into the
Se House; and that you would be pleased
to to observe a Candid Eye, what is con-
as th tained herein: what of Good shall be
be Ex in it, Esteem it God's; and what of the
. 23 Contrary shall be in it, know it to be my
r be own. I do confesse, I fear, lest it may tast
twix too

|| *Ingentis
animi est, a-
lienâ causâ
ad vitam
reverti.*

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too much of the Distractions of the Times: Yet I am Confident, there are Truths in this Book, that call for a Practical Improvement; Which, in much Respect, are Presented unto you, as well as unto my Former Friend, whom I have known longer than your Worthy Self; and by whom, under God, I was Preserved for an Object of your Kindness, and at last, to be Related unto you in the Bond of Affinity: Being verily perswaded, that you as well as him, will Pardon the many Faults, and Consent unto the many Blessed Truths contained herein (which may suit Christians of all Ranks, Fathers and Strong Men, as well as Babes and Children.) And so you will further Oblige,

S I R,

From my Study
in Bartholomew-
Close, London,
Febr. 22. 167³.

Your most Affectionate
Kinsman and
Servant,

Thomas Powell

A *Powell*
SANCTUARY
FOR THE
TEMPTED:

BEING
A Discourse on *Christ's* Friendly
Admonition to *PETER*.

Wherein the Fall and Rising of *Peter*, is at large considered: The Craft, Potency, and Malice of *Satan* (that Arch-Enemy of our Salvation) discovered: His various Wiles, Stratagems and Machinations invalidated: Several choice and excellent Gospel-Truths handled, and cleared (from the Calumnies and Objections of Gain-sayers.) Here is also Milk for the Weak, Meat for the Strong, Musick for the Melancholly, and Wine for the Wounded: Here the *Tempted* may be succour'd, the Oppressed relieved, the Mourner comforted, and the Wanderer directed. Delivered in sundry Sermons, at first; and now, Published for the Benefit of God's Church in general.

To which is added; Four Sermons, Preach'd upon Sacramental Occasions.

By *Thomas Powel*, Preacher of the Gospel, and One, whom *Satan* hath Winnowed.

London, Printed by *T. M.* for *B. Harris*, at the Stationers-Arms in Sweetings-Rents, near the Royal-Exchange in Cornhil, 1678.

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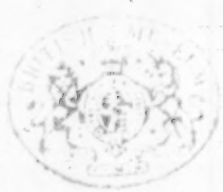
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A

Sanctuary for the Tempted :

BEING

A Discourse on *Christ's* Friendly Admonition to *Peter*,

Luk. 22. 31, 32.

And the Lord said, Simon, Simon, Behold, Satan hath desired to have you, that he may sift you as Wheat :

But, I have prayed for thee, that thy Faith fail not ; and when thou art Converted, strengthen thy Brethren.

A *Porch* or Entrance into the Words ; together with the Propositions resulting there-from.



MAN'S Life (saith *St. James*) is a Vapour ; but a Christian's Life (saith *St. Paul*) is a Warfare. We are no sooner born Christians, but we Enter our selves *Souldiers* ; and fight we must against the Devil, the World, and our own
A 3 Selves.

*Vita ista sine
tentatione
duci non
potest.*

We cannot
live with-
out Temp-
tations, saith
Augustine.

Selves. There is not one Saint, but what has experienced more or less the Temptations of Satan, the Flatterings of this World, and the Deceitfulness of their own Hearts. *David* must be dejected, *Paul* must be buffeted, and *Peter* winnowed; and all, before they go hence, and be seen no more. The latter of which Renowned Worthie (*scil. Peter*) is Him, whom our Saviour in the Text call'd *Simon, Simon*. Putting him in mind of three things *First*, Of his Fall, to humble him; *Secondly*, Of his Rising, to comfort him; *Thirdly*, Of his Duty, to quicken him to *Christ*. First, *Peter* is put in mind of his *Fall*, in the following Words:

And the Lord said, Simon, Simon Behold, Satan hath desired to have you, that he may sift you as wheat.

Wherein you may for Explication sake observe; (1.) The Person speaking. (2.) The Person spoken to. (3.) The Matter spoken of. *First*, The Person speaking, who is described by his Title [*Lord*]: *And the Lord said.*] The Lord: Who is this Lord?

Answer, He is *Jesus Christ*, who is
 styled *Lord* not only here, but else-
 where. He is frequently in Scrip-
 ture called, *The Lord our Right-
 eousness*, and *The Lord our Saviour*.
 So that this *Lord*, who speaks un-
 to *Peter*, is *Jesus Christ*, the Eternal
 Son of God: *And the Lord said.*—
Secondly, The Person spoken to, in
 these Words; *Simon, Simon*: His
 Name is repeated twice, a Figure
 that we call an *Epizeuxis*, which
 notes unto us the Singular Affection
 and Good Will of the Mind. *Simon,*
Simon, signifies thus much; *Mi Cha-
 rissime Simon*, My most dear *Simon*:
 This Ingemination, and Doubling of
 his Name is to stir him up to a seri-
 ous Attention.

But doth our Saviour speak only
 unto *Peter*? I Answer, He speaketh
 unto All, though *Peter's* Name is
 only instanc'd: the reason whereof is
 thought to be this; Our Saviour by
 speaking unto *Peter*, doth also admo-
 nish the rest of the Disciples; being
 such, as were to be tryed, sifted and
 winnowed, as well as *Peter*: But,

*Piscat. in
 Loc.
 Brugenfis in
 Loc.*

*The Assem-
 bly's Notes
 on the Place*

Peter's Fall (according to our Saviour's Prediction) was to be more than ordinary, (in regard, that his Self-Confidence was more than ordinary :) Therefore, our Saviour speaks particularly unto him, he being particularly and specially eyed in the Prediction.

Thirdly, The Matter spoken of: and that is, *Peter's Fall*; which our Saviour sets forth by a Metaphorical Speech:

Behold, Satan hath desired to have you, that he may sift you as wheat.

Or the Words may be read thus: *Behold, Satan hath desired to have you, that he may sift you as wheat*; or, *to sift you as wheat.*

The Word [*Behold!*] is variously accepted: Here it is to be taken as a Note of Attention to a Matter of great Importance.

* *Satanas expetivit, &c.*

ΕΞΗΤΗΣΑΤΟ ὁ
μᾶς τῷ σινιά-
σαι, &c.

Expetiit, Quasivit, Postulavit, Depoposcit, Petiit vos sibi dedi; Allusio ad Jobi Historiam. Pool's Synopsis Crit. Com. in Luc. 22. 31. Eos querit dejicere, quos videt stare. Cyprian. Lib. 3. Epist. 1.

*Satan * hath desired to have you, that he may sift you as wheat:*

That

That is; Satan hath asked Leave of God to try, sift and winnow thee, O *Peter*, even as Wheat, which is shaken up and down in the Sun, scarce ever lying still. Here is the Malice of Satan, principally aiming at the Ruin of the Best: He passeth by Wicked Men, as his own Slaves and Vassals, of whom he is already sure. He is ambitious to cast them down, whom he seeth standing.

Secondly, *Peter* is put in mind of his Rising, to comfort him: And this is done by our Saviour's giving out the Promise of Perseverance, as a present Comfort unto him upon this sudden sad News; and as a future Comfort unto him, whensoever it should be with him, as it was Predicted.

But I have Prayed for thee, that thy Faith fail not,——

—Or, Be wholly Eclipsed, as it is in the Original.

Thirdly, *Peter* is put in mind of his Duty, to quicken him unto *Christ*.

when

when thou art Converted, strengthen thy Brethren.

Leigh in
Loc.

That is; When thou returnest again. For, we must note, That *Peter* was Converted from the state of Sin before; but now from a particular Fall. —————

——— *Strengthen thy Brethren:*

That is, Confirm all the Faithful. *Piscator* upon these Words, *Strengthen or Confirm thy Brethren*, paraphraseth thus:

[That *Peter* ought by his Example to comfort the Weak in grief, and those that fear; lest the Magnitude and Multitude of their Sins should hinder their obtaining Remission of God: For, as *Peter* fell foully, in that he denied his Lord and Master; yet by flying to Repentance, and the Grace of God in *Christ*, had his Sins remitted; so, they that have fallen foully with *Peter*, may by flying to Repentance, and the Grace of God in *Christ*, find the same Mercy, as *Peter* did.]

From the Words thus opened, result these five Propositions:

Pro-

(7)

Propos. 1.

That no Christian is so Eminent, but at some time or other may be remarkably foil'd by Satan.

See this made good in *Peter*, the Basis and Foundation of the *Proposition*. Was *Peter* an ordinary Christian? a weak Believer? a small Instrument in the Hands of *Christ*? You know, he was not; yet see this Truth verified in *Peter*, that strong Believer and eminent Apostle of *Jesus Christ*.

Propos. 2.

That Satan dares not enter the Lists with any true Believer, unless he hath Commission, or (at least) Permission from *God*.

Simon, Simon, Satan hath desired to have you. — — —

— But he is fain to ask Leave of *God* first: For, without Leave, he can do nothing at all to thee.

Propos. 3.

That Satan in all his Assaults strikes principally at Faith: — — —

Satan

— *Satan hath desired to have you, that he may sift you as wheat.*

That is; Sift the Faith (which is in you) as Wheat.

Propos. 4.

That the Faith of Elect Believers is so secure, and that by Vertue of the Intercession of *Christ*, as that it shall never totally and finally fail; let the Devil strike never so hard, or never so often at it. ———

— *But I have Prayed for thee, that thy Faith fail not.*

Propos. 5.

That those, whom *God* hath done much for, should be much in doing for others. ———

— *When thou art Converted, strengthen thy Brethren.*

All these in their order: with the
First I shall begin.

CHAP. I.

I Begin with the first Doctrine,
which is this:

No Christian is or hath been so Eminent, but at some time or other may be remarkably foil'd by Satan.

I shall for the clearing of this Point unto you, speak something by way of Explication ; and that concerning
1. A Christian that is Eminent. 2. Satan. 3. Our being remarkably foil'd by Satan.

SECT. I.

1. In the first Place, I am to speak something concerning a Christian, that is Eminent: And

First, By an Eminent Christian, I understand not one of a low Pitch and Stature ; Every Dwarf is not a strong Believer, nor every Shrub a stately Cedar

* Milk is used to denote weak Nourishment, & is opposed to strong Meat. And thus Milk notes the first Principle of the Oracles of God, the Alphabet of Christian Religion.

Cedar in *Libanon*. But, when I speak of an Eminent Christian, I mean not a Babe in *Christ*, but a Strong Man in *Christ*: I mean not one, whose Stomach is so weak, that he can digest nothing but *Milk; but one, in respect of whose Attainments, can digest strong Meat.

Secondly, By an Eminent Christian, I understand not one of a middle Stature, indifferent Size or Pitch, one that may be easily matched: But, by a Christian that is Eminent, I understand one, who excells many, and may be term'd a Man of Men; or, *Multis è millibus unus*, one of a Thousand, a None-such in his Generation.

Thirdly, By an Eminent Christian I understand one, who hath learnt the hardest and most difficult Lessons; such as these: Denying himself, taking up the Cross, following the Lamb where-so-ever he goeth, Submissiveness under the most smarting Rod, and content in all Conditions what-so-ever.

Fourthly

Fourthly, By an Eminent Christian I understand one, who has been in the Fire of Affliction ; gone through many Troubles, wrestled with many Difficulties ; and thereby, hath given a Specimen of his Eminent Attainments.

Fifthly, By an Eminent Christian I understand one, who doth so excel in some particular Grace or Vertue, (whereby he is, in an Eminent manner, distinguished from others) as that God Himself takes special Notice thereof ; and for the same, makes his Name ever to live. For, though the Regenerate have the Seeds of every Grace in them ; yet some one Grace or other may be said to be theirs in an Eminent manner. Thus *Abraham* was Eminent for Faith, *Moses* for Meekness, and *Job* for Patience.

SECT. II.

Secondly, I am to speak something concerning Satan, by whom is meant the Devil ; who hath his Name

Leigh's Cri-
tica Sacra.

Convenient
rebus nomi-
na sepe suis.
Ovid.

Name *Σατανᾱς*, Englished *Satan*, from *Sitnah* in Hebrew, which signifies *Hated* or *Spitefulness*; as Mr. Ainsworth on the Word observes. Some say again, That *Sitnah* cometh rather of *Satan, Adversarius*; because the Devil is an Adversary to *God*, and the Son of *God*. Divers Names and Epithites are given unto *Satan* in Scripture whereby much of his Nature and Disposition may be read. Sometimes he is called *Beelzebus* or *Baalzebus*, *Muscarum Dominus*, Master of the Flies: The Greeks call him (*Διδσολος*) an *Accuser*, for his Calumnies and Slanders; and (*πονηρος*) the *evil One*, and so likewise *Tempter* for he Tempts the Faithful by studying, how to drive them into Sin. *Satan*, he is fitly called a *Tempter* for his Suggestions; a *Lion*, for his Devouring; a *Dragon*, for his Cruelty; and a *Serpent*, for his Subtilty. As his Names are, so is he; as Faces answer to Face, so do *Satan's* Names answer to his Nature: And indeed he hath the worst Names, and the worst Nature, of all created Creatures.

SECT

SECT. III.

In the Third and Last Place I am
 to speak concerning our being re-
 markably foiled by Satan: And now,
 when I say thus, I do not mean, that
 Eminent Believers may be so foil'd
 by Satan, as never to return again;
 for, though true Believers may be
 foil'd by Satan, and that remarka-
 bly too; yet, if True Believers, they
 shall rise, and even foil Satan, who
 once foil'd them.) But, by being re-
 markably foil'd by Satan, I mean,
 Satan's getting such Advantage of
 them at some time or other, as it
 cannot but be very observable and
 remarkable.

as Pharoah's Host into the Bottom of the
 Sea: Thus the Wicked fall.

*Some fall
 as Wood or
 Cork into
 the Water,
 sink at first;
 but get up a-
 gain, being
 helped by the
 Hand of
 Divine
 Grace. Thus
 Believers
 may fall:
 Some fall as
 Lead or
 Stone, even
 into the bot-
 tom of Hell,*

C H A P. II.

WE have finished the Explicatory Part of this Doctrine it remains now, that we prove it And, Can you tell me of any (either in the *Old* or *New-Testament*) that have been Famous for any Grace or Vertue, but Satan hath gotten the Advantage of them, even as to those Graces and Vertues, which like a number of Glorious Suns did shine in them, and very perspicuously shewed themselves? I will give you a few Instances.

S E C T. I.

First, I shall begin with *Abraham* that Holy Patriarch, that Eminent Believer; who for his Eminency in Faith is called, *The Father of the Faithful*: And such Instances we have Recorded in Scripture, as that

the like have not been known: *viz.* His going from his Father's House into a ^a strange Land, when God bid him. His believing the ^b Promise of God, concerning his having of an Heir, notwithstanding his Age, and *Sarah's* Barrenness. His being Circumcised when he was ^c Ninety and Nine Years old, because God commanded him. His offering up *isaack* his ^d Son, his only Son, the Son of the Promise, the Son whom he lov'd, because God commanded him: And, Oh! What an *Heroick Faith* was this? It makes the strongest in Faith to this Day stand amazed. And yet, notwithstanding these Noble Exploits of *Abraham's* Faith, as aforementioned, Satan foyl'd him in one thing of a far lesser moment, than any of those Pinches, that God did before bring him to; *viz.* In the Case of *Abimelech*, and *Sarah* his Wife; the Story you may read at large, in *Gen. 20. 11.*

^a *Gen. 12.*
^b *Gen. 15.*
16.

^c *Gen. 17.*
24.

^d *Gen. 22.*

Give me leave to pause a little upon it; for, I look upon the Instance, as a Lesson very useful for me, and all of us.

B 2 What

What now, *Abraham*? Couldst thou forsake thy Father's House, and follow God into a Strange Land, and couldst thou not thus alwayes follow him? What now, *Abraham*? Couldst thou believe the Promise of God concerning an Heir, and couldst thou not believe so still? What now, *Abraham*? Wast thou willing to take away the Life of thy Son, thy only Son, the Son of the Promise, the Son whom thou loved, stedfastly believing, that God knew what to do, better than thou; and yet, did thy Faith stagger, when thy Wife's, and thy own Life did but (as thou thought) lie at Stake? Poor Man! as if God was not as able to appear for thee in the Latter, as well as in the Rest?

Lord, what then shall I do? what will become of poor Me! if *Satan* foil'd *Abraham*, a Man so strong in Faith? Where must I go? What must I do, who am so weak in Faith? Whence is it, that *Satan* doth not only assail me, but ruine me, considering what a Dwarf I am to proper

proper *Abraham*, and what a Shrub I
 am to such a Cedar as he? Yea Lord,
 when I consider the vast Dispropor-
 tion between me and others, and
 that *Satan* seeks to destroy me, as
 well as them, I admire, how it is
 that I am kept? But when I do on
 the other hand consider that Power,
 which is concern'd in the Perseve-
 rance of Believers, whether Weak
 or Strong, I am then resolv'd, and
 by it my Admiration is turn'd into
 Praises; seeing clearly from thence,
 that a Weak Believer, with thy As-
 sisting Presence, can better Encoun-
 ter with *Satan*, than one under the
 With-drawings of thy Self can do,
 that formerly was Strong, and very
 Eminent for his Conquests and Victo-
 ries. All that remains, O Heavenly
 Father, is only this; My Work is
 great, my Strength is small, E-
 nemies many, and Time short; so
 that, what I desire of thee, is, To
 give me a Taste of Heaven before I
 come there, and afford me some
 Draughts of Comforts out of the Pro-
 mises; that I may, notwithstanding

my Infirmness, and the number of my Troubles, be still Aspiring after those Pleasures and Beatitudes, that are Above.

2. A Second Instance is that of *Moses*, whose Excellency was in Meekness: *Moses*, who so Meek as him? *Numb. 12. 3.*

The Judgments of God upon Sinners are in Terrorem.

Now the Man Moses was very Meek, above all the Men, which were upon the Face of the Earth.

The Examples of God's Mercy to Saints, are for Props to our Faith, and Spurs to Holiness.

But read *Chapter Twenty* of the same Book, and *Verse Ten*, and there you shall read another Character of *Moses*. One would think, that it was impossible, for such a passionate Expression to drop out of *Moses's* Mouth: Yea, his Speech was Passionate and Blasphemous, and God was sorely angry with him for it; and because of that, *Moses* only had a Sight of *Canaan*.

3. A Third Instance is that of *Job*; a Patient Man, a Holy Man, a Perfect Man: Who more Upright than *Job*? He had not his Fellow on Earth.

Earth. See what a Character God gives him, *Job* 1. 8.

And the Lord said unto Satan, Hast thou considered my Servant Job, that there is none like him in the Earth; a Perfect and an Upright Man; one that feareth God, and escheweth Evil?

And many Combats and Conflicts *Job* had with *Satan*, by which we have a great Proof of his Faith: And the many Miseries, into which he was brought, do very much demonstrate his Patience. But God lets not this Holy Man go out of the World without some Token untous of his Imperfection; and that he was but a Man, and one whom *Satan* could easily Conquer, when God did but say, *Satan, Job is in thy Hands.*

Something we have Recorded of Job's Impatience, as well as of his Patience.

Holy Job (saith one) had his Outbursts.

4. The next Instance, is that of Holy *David*; a Valiant Man, much Endowed with Faith, and his *Encomium* is, A Man after God's own Heart; and yet this good Man, *David*, notwithstanding his having a Promise from God, that he should be King,

David was a Man (for the most part) Elevated, yet sometimes Dejected.

(which was Grounds enough for Faith to Act upon) yet *David's* Faith did at last so stagger, (in regard of the many and great Difficulties, that he was to go through) that he fear'd, lest he should Perish by the Hands of *Saul*, forgetting his former Expressions.

Yea, Though I walk through the Valley of the Shadow of Death, I will fear no Evil: for thou art with me; thy Rod, and thy Staff, they Comfort me.

I will not be afraid of Ten Thousands of People, that set themselves against me.

Many Instances we have also in the *New-Testament*, that may demonstrate the Truth of this Point: I shall only allude to that of *Peter*; That no Christian is, or hath been so Eminent, but at some time or other may be remarkably Foil'd by *Satan*: See this verifi'd in *Peter*, Who more strong in Faith, Love and Holy Courage, than *Peter*? His Name was *Simon*, which signifies an *Obedient Hearer*; and *Peter*, which signifies *Strong and Confident*, like a Rock,

Rock, Invincible. Nay, so Confident he was, that when our Lord told him, He should deny him, he could scarce credit it: *Lord, I am ready to go with thee* (saith he) *both into Prison, and to Death.* But, what saith our Saviour unto him?

I tell thee Peter, The Cock shall not Crow this Day, before that thou shalt thrice Deny, that thou knowest me.

Confidence is good, according to the Goodness of the Subject, that it Reposeth upon. Wherefore, Confidence in God, the only Sovereign

Good, perfect, solid and immutable, is the best of all, and the only, that can give Assurance and Content to the Soul: He that hath such a Confidence, is half in Paradise already; he shall not Fall with Peter, but shall always remain Firm, Safe, Meek, Serene, and too Strong for all his Enemies. Du Moulin.

So that, *Satan* was too Strong for Weak *Peter*: He that thought, his Faith was strong enough to Encounter with the whole World, most shamefully suffered (a Maid) a Woman, and the Weaker Vessel to discountenance him. Well might *Peter* go out and Weep bitterly, reasoning the Case thus with himself:

Oh!

Oh ! what have I done, miserable Man that I am ! How foully have I Fallen, in Denying the Lord of Life, my Lord !

*Some say,
That Peter
after his sad
Fall, was e-
ver & anon
Weeping,
and that his
Face was e-
ven furrow-
ed with con-
tinual Tears*

I a Rebellious Sinner, to Deny Him that saved me, and by his Death, Redeemed me ! And was I so Wicked, as having Denied him Once, I must proceed to Deny him Thrice together ; and that with Oathes, Curses, and Bannings ! Hath my Protestations, and Confident Boldness come to this Issue ! Have I shewed my self so Cowardly, and such an Impotent Weakling, that I could not remain Constant till the Morrow ?

*Clement
notes, That
Peter so Re-
pent-ed, that
all his Life
after, every
Night when
he heard the*

This Last Day I protested, If all the World were offended, yet I would not be offended : Yea, I was ready to lay down my Life for Christ, my Lord ; and yet, lo ! before the Cock crew Twice, I had Denied him Three times !

Cock crew, he would fall upon his Knees ; and weeping bitterly, would beg Pardon for his Sin.

O Perjured Wretch, that I am!
How have I Transgrest! and what
a Ship-wrack have I made of my
Faith!

Is this, not to be offended? Is this,
to give my Life for my Master?
Nay, Is not this to forsake him quite,
and to joyn with the Wicked *Jews*,
to Condemn and Crucifie him?

For, What could I have done more
heinously against him, unless I had
joyned with the Wicked, to take his
Life from him? *Judas* did but Betray
him, and Sell him for Money; and
I have voluntarily Denied him, with-
out Hire, and without Money.

The World hereafter, and all Po-
sterities shall take knowledge of my
Sin. My Name deserves to go with
a Brand upon it, like the Name of
Jeroboam: My Name cannot once be
mentioned, but my Sin must likewise
be remembred.

*gando perdidit: He found that in Weeping, which he
lost by Denying.*

*Many there
are, that can
sin with Da-
vid and Pe-
ter, but can-
not Repent
with David
and Peter.*

*St. Cyril,
upon the
Weeping
of Peter
saith, Lo-
cum flendo
recipit,
quem ne-*

And surely, *Peter* had great cause
for going out, and Considering thus
with

with himself; considering the Greatness of his Sin, he had great cause to Weep as he did.

For, if *Annah* had cause to Weep for her Barrenness, much more cause had *Peter* for his then Barrenness of Faith.

If *Rachel* wept for her Children, because they were not; much more cause had *Peter* to Weep for his Graces, because they were not.

If *Agar* wept, being turned out of her Master's House; should not *Peter* Mourn much more, for turning himself out of his Master's House, and Denying (as it were) his Coat?

If *Thamar* wept, being Defloured of her Virginity; hath not *Peter* cause to weep, for being deprived of his Faith and Constancy?

(*Pænitens de peccato dolet, & de dolore gaudet.*)

Peter falls dreadfully, but rises by Repentance sweetly: A Look of Love from Christ melts him into Tears.

Many Causes, we see, may procure Tears; but sure, to Deny Christ, as *Peter* did, is a Cause, that should

even

Great-
cause
Weep
cause
ness of
ldren,
more
or his
even Dissolve all Eyes into Tears. If
the Eye be dry at any time, it ought
in no case to be dry, when we should
weep for Sin : And withal take this
by the way, No Tears are lost, that
fall from the Eyes of Godly Men ;
for God catcheth them, before they
can fall to the Ground, and he treasu-
reth them up in his Bottle.

Thus you see, Strong Believers,
Eminent Christians, Patriarchs, Pro-
phets and Apostles have all been
(more or less) Tempted, Dejected
and Foyl'd by Satan.

But, wherefore is it, that I instance
the Falls of all these Worthy Men?
not that any here-from may take
Encouragement to Sin ; but that they
look to themselves, and be here-by
fore-warn'd.

The chief Ends of God's Record-
ing the Falls of his Saints, are these
two: The one is, to keep such, who
fall through Weakness and Infirmi-
ty, from utter Desperation: And the
other is, That their Falls may be as
* Land-Marks, to warn others that
stand, to take heed lest they Fall.

*The Saints,
though they
do sin, yet it
is not (Vo-
luntate ple-
na, sed se-
mi-plena,) with a whole
Will, but, as
it were, with
a half Will,
an unwilling
Willingness.*

* *Multorum
disce Exem-
plo quæ facta
ris, quæ fu-
gias. Cato.*

If

*When you
hear of any
Man's Slip-
ping, say as
Bernard,
(Ille hodie,
& ego cras.)
He fell to-
day, so may
I to Mor-
row.*

If this Treatise therefore should come into the Hands of those, who are not Spiritually Wise, and this Part especially be view'd by them; and *Satan* by the Help of their Ignorance, causes them to make that use of Good Mens Failings, which neither God or the Author design'd in reckoning them up; Let him look upon this, which immediatly follows: When *Satan* shall tell thee of other Mens Sins to draw thee to sin, do thou think on the same Mens Sufferings, Sorrows, and Repentance, which they have gone thorow for the same, to keep thee from Sin: Yea say, Oh my Soul! if thou sinnest with *David* and *Peter*, thou must suffer with *David* and *Peter*.

C H A P. III.

THat God's Children are subject to their Slips and Falls, Decayings and Declinings, we have already prov'd.

It will not now be unnecessary or impertinent, if we proceed to give some Reasons of the Point, or Resolve this Question :

Why doth God permit *Satan* to toy with Believers, and such that are Eminent? The *Solution* whereof, shall satisfactorily be given in these following Reasons.

S E C T. I.

First, To let us know, that Strong Believers are as incapable to wrestle with *Satan*, as the Weakest, if God doth but with-draw. That some Christians are so Victorious, is not of themselves, or from their own Strength ;

** A Weak
Believer, &
a Strong
Christ can
do all things.
Bolton.*

*Mortalis
Divum au-
xilium desi-
derat omnis.
Ovid.*

2 Cor. 12.7.

*Sequitur su-
perbos ultor
a tergo De-
us. Sen.*

*God Resist-
eth the
Proud.*

*Let God a-
lone, to
choose what's
Good.*

Strength ; but by Vertue of the abundance of * Strength, that is in Christ their Saviour. Should a Believer alwayes Win, and never Lose, alwayes Conquer, and never be put to Flight ; what would the World think of him ? Surely, he would be Idolized, and esteemed as God among us. And therefore it is, that many times God suffers his Children, even in their greatest Strength and highest Valour to Fall, and that foully ; to be Foil'd, and that Remarkably. When Paul had the abundance of Revelations, then the Messenger of Satan came to Buffet him ; and when Peter made a great Ostentation of his Faith, Love and Courage, then did Satan Winnow him, and that to some purpose. Oh ! God is a Wise God ! he would not have Pride to Reign in the Hearts of his Children ; therefore he is pleas'd to take this way, to purge it out ; and indeed, it is a rare way, in as much, as Pride by it is wholly expelled, and no Room for Boasting there is left. God loves that his Children, while they are in

this World should be kept a little
in awe; and that he doth, by giv-
ing *Satan* sometimes Commission,
and arming him with Strength, to
fit him for the Battle. Saints, they do
sometimes Rejoyce here on Earth;
but they must not Triumph, till they
come to Heaven: They must have
many sharp || Conflicts, terrible Com-
bats, and very great Contests, be-
fore the Victory can be obtained.
Storming and Fighting, Wrestling
and Contending, is the whole Life
of a Christian here below: There
is no Rest for the Sole of his Foot,
till he comes to Heaven; and there
he shall enjoy an Everlasting, Uni-
versal and Un-interrupted Rest.

Secondly, God permits *Satan* some-
times to foil Eminent Christians,
that they may be more Eminent.
This, perhaps, may not easily be ap-
prehended by some; that Christians
by their Falls should be * Lifted-up;

*nec potest coronari, nisi qui vicerit; nec potest vincere, nisi qui
certaverit; nec potest certare, nisi inimicum & tentationes
habuerit.* Aug.

|| *Interdum
miscetur
tristitia latis.*

*Nunquam
bella bonis,
nunquam
certamina
desunt.* Hor.

*Certandum
est, nulli ve-
niunt sine
Marte Tri-
umph.* Mar.

* *Vita no-
stra in hac
peregrinati-
one non po-
test esse sine
tentatione,
quia profect-
us noster per
tentationem
fit, nec sibi
quisquam in-
notescit, nisi
sit tentatus;*

by

C

by their Troubles should be Advan-
 ced; by their Foiles should be En-
 alted; and by their Temptations
 should become more Famous than ever.
 Why? this is no more to be Admi-
 red, than to be Believ'd: The more
 Violent *Satan's* Assaults are, the more
 Instruction, Comfort and Benefit
 a gracious Heart gains thereby. Was
 thou Renowned (O Christian!) be-
 fore *Satan* foyl'd thee, for Faith, Love
 and Holy Courage? Why? thou
 shalt be made more Conspicuous
 than ever before; and more Famous
 shalt thou be in the same, than ever
 thou wast. The burning Fire of *Satan's*
 Violent Assaults shall Purify
 and Refine all these Holy Graces
 that God hath Endowed thee with.
 The Devil's End indeed, is thy De-
 struction; and that he might
 foyl thee, as never to let thee Rise
 more: His Designe is, to make thee
 who wast so Famous, Infamous: He
 would fain stain thy Glory, subvert
 thy Faith, and get the upper-hand
 of thee. But here is thy Comfort.
 O Believer! God's Designe, and *Satan's*

an's † *Designe* are *Diversa & Oppo-*
ta; There is no Harmony between
 them: The one would Ruin thee,
 but the other will Reforme thee:
 The one would Defame thee; but
 the other will Renown thee, by
 causing such Graces to Act in thee,
 either when or after thou art foyl'd,
 as have not (perhaps) shew'd them-
 selves for many Years, when thou wast
 upon thy Legs. The Instance in Re-
 pentance: Perhaps *Peter* had not wept
 for a great while, till he Denyed his
 dear Saviour. We read indeed of
 his Eminency in Faith and Love,
 before his Fall; but after his Fall
 we find *Peter* as Eminent in True
 repentance, and Godly Sorrow. *He*
*wept out, and * wept bitterly*: Herein
Peter was the true Pourtraicture, and
 the lively Anatomy of a Repentant
 Sinner: So that, *Peter's* Fall was his
 rising; and hereby he became Fa-
 mous in a Grace, that the Scripture
 was silent in, as to him. And so,
he (before *Satan* troubl'd him) was
 lookt upon (as indeed he was) as a
 holy, Perfect, Just and Upright

† *Qui non
 facit Diaboli
 voluntatem,
 in eum non
 habet pote-
 statem. Al-*
 sted.

* *Pliny*
writes, That
the Tears of
the Vine do
Cure the Le-
prosie of
the Skin: So
the Tears of
the Faith-
ful, grafted
into the True
Vine Christ
Jesus, do
Cure the Le-
prosie of Sin

Man; so God reports of him, which indeed rendred him exceeding Famous: and yet we find, that the Holy Ghost (by *Job's* own Mouth) tells us, that notwithstanding his Fame before, Impatiency and Mis-carriages during the fore Conflict that he had, yet after the End of his Troubles he was more Famous than before; in that he did but *Hear* of God formerly *with the Hearing of the Ear*; But now (saith he) *mine Eye seeth thee*, Job 42. 5.

Thirdly, God permits *Satan* to foil Eminent Believers, that they may be capable of administering Help, Succour and Comfort to those of their Brethren, whom *Satan* hath also foiled; and therefore, *Satan* by Fighting fights against himself; in that there is not so much as one Believing Soul, whom he *tempts, but it turneth (at last) to the Benefit of that Soul, and others, as God by his Divine Wisdom doth order it. And therefore this is laid down, as one Reason, why our Lord *Jesus* was Tempted,

* To pity
the Tempted,
is the least
we can do.

Tempted, that he might succour those who were Tempted. It is the Property of the Tempted to Succour the Tempted: and none can so well Condole with poor Tempted Souls, as such, who have been Tempted.

Fourthly, God permits *Satan* to foil Eminent Believers, that he may more Eminently Display his || Power, Mercy and Faithfulness, by the raising them up again: His Power, in Rebuking the Tempter; Mercy, in laying no more upon us, than we can bear; Faithfulness, in being as good as his Promise, suffering not so much as one Iota's Variation. God prefers his own Glory above all things what so ever; and exceedingly it is advanced in the *Ups* and *Downs* of Holy Saints.

|| Be sure,
praise God,
when thou
receivest
Power a-
gainst Sin
& Temptati-
on, and you
shall experi-
ence all his
Attributes,
especially
these con-
cern'd in thy
Conflicts.

Fifthly and *Lastly*, God permits *Satan* to foil Eminent Believers, that they may the more breath and desire to be in Heaven, when they shall be foil'd by *Satan* no more.

Were Believers never to be di-

sturb'd here below, but to be always at rest; surely, they would intirely make this World the Place of their Residence: saying, *It is good for us to be here*: Little Panting and Breathings they would then have after Communion with God in Glory; but even satisfy themselves with an Earthly Eternity. But now *Satan* molesting and disturbing their Peace, doth put an Edge to their Desires: so that *they long* (and exceedingly long) *to be Dissolved, and be with Christ* in the Heaven of Heavens, where there shall be no Sin or Temptation unto Sin, and where the Fiery Darts of *Satan* cannot reach or come near them. While we are here, we are pester'd with such Corruptions and Temptations, as that we are even at our Wits end, knowing not, what to do; yea, by them we are rendred Captives, though unwilling Captives. Sometimes they are so violent, that they would draw our † Souls unto the Devil

† *What the Philosopher saith of the Soul, it is in every part; where there is Life, there is the Soul: for the Soul is the Life. So, whatever is in us, comes from*

us, or is acted by us, is sinful: If Christ's Love is not greater than our Lusts, his Mercy, than our Iniquity, we shall inevitably perish.

had not our sweet Saviour Mercy on us; and did not he furnish us with Strength and Skill, we should even be slain by the Hands of *Satan*, and thousands of Corruptions, that do compass us about. And so it pleaseth God, that it should be, he would not have us to be of this World, because the Captain of our Salvation, and Eldest Brother was not: Because, Heaven is our Countrey, thence was our Descent, and thither-wards we should steer our Course. Travellers *Change their Climate, but not their Disposition. Let them come in what Place so-ever, they have still a Lingering Mind Home-wards: And so it is (more or less) with every true Heaven-Born Child of God. And why doth God permit us sometime to be soyl'd by Temptations and Corruptions, but that our Desires might be whetted, and made more acute and sharp, in Aspiring after those Transcendent Pleasures and Beatitudes Above?

* *Cælum
non animum
mutat, qui
trans mare
currit. Hor.*

CHAP. IV.

Containing part of the Application
of the Point.

SECT. I.

Deduct. 1.

Is it so, That no Christian hath been so Eminent, but at some time or other may be remarkably foyled by *Satan*? Then from hence I do infer, That *Satan* is a Christian's || Enemy.

|| That *Satan* is our Enemy is evident, if we do but consider, that he wounds us with these several Darts of 1. Diffidence. 2. Concupiscence. 3. Avarice. 4. Pride. 5. Luxury.

Who-ever foys us in very good earnest, is our Enemy. But *Satan* foys us in very good earnest:

Ergo, He is our Enemy.

The *Major*, none will deny; The *Minor*, by the Experiences of Saints is Confirmed: And the Conclusion naturally flows from the Premises.

And truly, Sirs, if *Satan* is our Enemy,

nemy (as indeed he is) we had
 need stand off and beware. Belie-
 vers, this Message I have to bring
 unto you this Day; *Satan* is your E-
 nemy; and, I hope, none of you
 will deny it; or else I would call
 back the word *Believers* again: Be-
 cause, assured I am, that none so
 much as Believers can speak of *Sa-
 tan's* Enmity, and by Experience seal
 to this Truth. *Satan* indeed is our
 Enemy: And that ye may under-
 stand, what a kind of Enemy it is,
 that you have to Encounter; I shall
 endeavour to unmask him in Three
 things, (Two especially) that do re-
 side in *Satan*, as their proper Seat:
 1. *Subtilty*. 2. *Malice*. 3. *Potency*.

First, *Satan* is not only *Subtil,
 but Subtilty it self; Subtilty in the
 Abstract: Yea, this Corrupt Quali-
 ty is in the Devil formally, and ca-
 sually. Subtilty is in *Satan*, as the
 Subject of it: He is the God of it.
 Subtilty is in *Satan*, as the Fountain
 of it: As he is the God of it, so he
 is the Giver of it; and therefore,
 who-

* *Satan is a
 Subtil Ene-
 my.*

† *Subtle
Persons like
the Devil,
who is a sub-
til Enemy.
For he hath
bin learning
his Policies
ever since he
discarded
himself from
Heaven.*

Rev. 12. 9.

* *The De-
vil (saith
one) is not
alwayes a
Liar, but
he is alwayes
a Deceiver.*

who-ever learns † Subtilty, learns of the Devil. Let none therefore brag of their Subtilty, and corrupt Wit; for the more they have of that the more they are like the Devil their Father, and his Children they are, having his Image imprinted on them. *Satan* is a Subtil Adversary. For his Policy and Craft it is, that he is called a *Serpent*; and for his long experienced Policy and Craft it is, that he is called an *Old Serpent*. *Satan* was too Crafty for Man, in the State of Perfection; much more in the State of Depravation: And what shall I say? A Christian is more endangered by *Satan's* Subtilty, than any thing else. It is reported of *Judas Iscariot*, That by his Craft he drew more from the Faith, than all his persecuting Predecessors could do by their Cruelty: So, *Satan* doth more hurt in his *Sheeps-Skin, than by Roaring like a Lyon. And because of this, I shall the longer dwell on this same Head, viz. *Satan's Subtilty*; and I shall consider it in two main things, that he principally designs upon

upon Believers. The *First* is, Tempting them to a Sinful Licentiousness; and the *Second* is, Tempting them unto a Sinful Despair. *First*, I shall speak of *Satan's* Tempting Believers unto a sinful Licentiousness: And his Subtilty in carrying-on of his Designe, doth shew it self in these three things: 1. In the Seasons of Temptations: 2. In the Temptations themselves: 3. In the Methods of his Temptations.

SECT. II.

First, *Satan* shews his exceeding great Subtilty, in the time that he Tempts: All Seasons please not *Satan*; but so Politick he is, that he chooseth those Seasons that may prove most || Advantageous unto him. There's Time, and the Tempestivity of Time: Now, it is the * Tempestivity of Time (we know) that gives the greatest Facility and Dispatch unto any Business. There's Time, and the Opportunity of Time; But *Satan's* Craft appears, in choosing this Oppor-

|| *Aptaferrunt magnam temporarebus opem. Mant.*

* *A fit Season much advantages any Affair.*

† *Accidit
in puncto,
quod non
speratur in
anno.*

Mr. Gurnal.

* *Satan
hath great
Advantage
in tempting
the Elect,
before their
Faith in
Christ.*

|| *A capite
ad calcem.*

† *There are
five Facul-
ties of the
Soul. 1. Un-
derstanding.
2. Memory.
3. Will. 4.
Affection.*

Opportunity of Time ; which, diligently made use of, he knows that may † happen then, which may never again. *Unto every thing* (saith the Wise Man) *there is a Season* Ecclef. 3. 1. Christ can speak a Word in Season ; and *Satan* (saith one) can Tempt in Season.

And now, there are five Advantageous Seasons, that *Satan* makes use of, in tempting Believers unto a sinful Licentiousness: And the *First* is * Before Believers come to be Believers. And now, this is the most Advantageous Time of all ; in that he hath an old sinful Nature to work upon, without the least Opposition being held unto him.

Nature not Refined, doth contribute much to *Satan's* Help ; it being (as I may term it) Matter fitted for all his Temptations to be workt upon. Is not Man Corrupt all over, even from Top to || Toe: But especially, in the † Five Faculties of the Soul. All which do side with the Devil: So that, much Advantage the Devil gets, before Elect
Be-

Believers are effectually Called. What is the *Understanding*, but the first Door, that the Devil knocks at? Do not the Conceptions of Sin begin in the *Understanding*? Do not the Seeds of Error and Heresie grow up naturally in it, without any Teacher? Is not the *Memory* dull and slippery? Do we not forget all good things, that we should remember, and do we not with readiness remember, that which we should not, retaining Errours and Vanities (as Tales and Playes) much more than Godly Matters? Is not the will the Chair of Lust, which should be the Throne of Grace? What an Impotency is there in it, to will any thing that is Good? and, How is it enslaved to Sin and *Satan*, so that it only desireth and lusteth after that which is Evil? And are not the *Affections* also Corrupted, such as *Love* and *Hatred*, *Joy* and *Sorrow*, *Hope* and *Fear*, *Anger* and *Desire*, &c? Are not all these subject to *Excess*, and being settled on wrong Objects? Lastly, Is not the *Consci-*

5. Conscience. All which are corrupt; yea, even them of Elect Believers before Conversion; during till which time, is Satan's Season of Tempting them into a sinful Licentiousness: and a very Advantageous Season it is, in as much as all the afore-said Faculties are capable of any Work, that the Devil shall employ them about.

ence Corrupt also, very much distemper'd and defil'd, both in giving Directions in Things to be done, and in giving Judgment upon Things done? Doth it not often-times become a Blind Guide, forbidding to do a thing, which God alloweth, and commanding to do things which God hateth, 1 Cor. 8. 7. Col. 2. 21. Joh. 16. 2? All which things well pensitated and considered, it will be very obvious, that the time of Elect Believers Unconverted Estate is an Advantageous Season for *Satan* to work in.

**God's Children sometimes advanced in this World.*

Secondly, The time of a Believer's * High Estate, is another Advantageous Season, that *Satan* makes use of in Tempting. It often falls providentially out, that when Elect Believers are called, God exalts them not only above others in the Church, but also above others in the State; as that they are thereby rendred very Capable of doing extraordinary Service for God either way. Their *Satan* thinks it high Time to be pulling them

em. them down, either by putting them
 Di- out of their Authority, or driving
 and them into some gross Enormity or
 ing other ; whereby their former Glory
 be- and Eminency in Holiness, and true
 g to Sanctity may be stained and dimi-
 eth, nished. This is evident in that of
 rich *Joseph*, who when he was just upon
 21. his Preferment, and being Advanced,
 well *Satan* thence conjecturing, what use
 be he would be in such a Place, assaults
 lect him with his Mistriss: Other like
 an Instances we also have, as *David* and
 to *Solomon*.

er's *Thirdly*, The time of Christian's
 ge- || Low Estate as well as his High E-
 of- state, is a Season of *Satan's* Temp-
 vi- ting; for he doth (as I told you be-
 Be- fore) fore-cast for the Time of Man's
 em- greatest Weakness, and thereto he
 ch, reserves his strongest Assaults. Now,
 ce; a Man is most Weak, when he is un-
 ve- der any Trouble either in Mind or Bo-
 ry- dy; and then is the time, that *Sa-*
 en- *tan* works in: When a Deluge of
 ng Afflictions is let-in upon a Believer.
 em When *Deep calleth unto Deep at the*
Noise

|| *The Con-
 dition of
 God's Chil-
 dren may
 sometimes be
 very low.*

Pfal. 42. 7. *Noise of thy Water-Spouts: all thy Waves and thy Billows are gone over me.* And is not this evidenced in our Saviour, who when he was in the Wilderness, and began to be Hungry, the Devil (supposing him then to be Weak for want of Food) tempts him.

† *This present Age is too Licentious.*

Fourthly, A Time of † *Licentiousness*, is another Advantageous Season, that *Satan* makes use of to tempt in: He knows, that then is the only Season to spread Snares of those kind abroad. The Season, in which Sin is most Tolerated, *Satan* knows, is the Time, in which he must work: When and where Sin is Tolerated, then and there *Satan* knows, he can best plead and argue it out with the Soul. *Now* (saith *Satan*) *Godliness is frown'd, but Ungodliness is smil'd upon: Be you therefore Ungodly, that the world may look pleasant on you; but not Godly, because few or none countenance it.*

Fifthly,

Fifthly and Lastly, The Time in which a Christian is most *Negligent*, is another *Advantageous Season*, that *Satan* makes use of to Tempt in. While the Men *slept, the Envious Man came and *Sowed Tares*, *Matth.* 13. 25. When all are secure, then the Thief breaks in; and when Christians are off their Watch, and lets down their Care, then *Satan* Tempts. Sirs, whil't you are sleepy and prayerless, stretching your selves on a Bed of Ease, you even lay a Cushion for *Satan* to lie down by you: Temptations do thereby enter into you, and ye into Temptations.

* Vigilate
& Orate
*should be the
Motto of e-
very Christi-
an.*

SECT. III.

Secondly, *Satan* shews his exceeding great Subtilty in the Temptations themselves, being mixt with Policy and Craft in the highest Degree. *Satan's* Temptations are his Stratagems; and his Stratagems are Stratagems indeed. Now, the Devil's Temptations are several; chiefly these: 1. To *Atheism*. 2. *Security*. 3.

|| *Many are
the Machi-
nations and
Stratagems
of Satan.*

D

Love

Love of the World. 4. Hypocrisie. 5. False Faith.

SECT. IV.

† *Many through the Prevalency of Temptations have called the Truth of God's Essence into question; yea (with Pharaoh) they have said, Who is the Lord, Exod. 5. 2? and with the Fool, that*

said in his Heart, There is no God. Psal. 14. 1. [The Fool hath said in his Heart, There is no God.]

It is rather an Option, than an Opinion; that is (said Austin) He could be content, there were None. [In his Heart,] that is, None dare speak it, though he may think it. [The Fool.] Every wicked Man is a Fool.

Hæc Phrasis hunc sensum admittere potest: Impius sibi hoc persuadere conatur, aut sibi aliter tamen senti-

I shall now shew some-what of Satan's Subtilty in Tempting to Atheism; and what Article is there of our Faith, but Satan many times makes poor Souls call into Question. I might insist on every one of them and so shew you, how it is, that he Cavils at them; but I shall only speak of the Chief, viz. The Being of a God, and so shew you, what Satan hath against this Primordial Verity; and also furnish you with Answers sufficient to stop the Mouth of this Roaring Lyon; and prop up thy Faith in this Point.

enti, & convicto satis imponere satagit, *Non esse Numen*, verum hoc ipsum nequit. 2. Impius dicit in corde suo, id est, ita secum tacite loquutus est Impius, *Non est Deus*, vel, *Utinam non esset Deus*. In corde dicere, nihil aliud significat, quam tacite secum contendere, & quasi murmurando quippiam proferre. Nisi enim ea Phrasis ita acciperetur, non potuisset *Esau* cogitatio, si tantum cordis fuisset, non oris, citra peculiarem Revelationem *Rebecca* innotuisse. 3. Impius dicit in corde suo, *non est Deus*, id est, Deus non est Objectum cogitationum ejus, neque circa Divina sollicitus est, prophanis intentus; præsertim cum ita vivat, ac si non esset Deus, ac nullo sensu, aut reverentia Numinis tangeretur. *Pauli Voerii Theolog. Naturalis Reformata*, c. 2.

The First pretended Ground of
Atheism is this:

*What Reason (saith the Devil) is there for thee to believe One, whom thou or no Body did ever see? Thou didst never * see God, neither know'st thou any, that did see Him; and yet, notwithstanding this, what a Talk is there of this supposed Deity? we must walk with Him, we must not Offend Him: but, How can we walk with one, we see not; and Offend one, who is not?*

* The In-
sivibility of
God brought
as an Argu-
ment (by
Satan) a-
gainst his
Existence.

Ans.

|| *Deus est,*
quicquid vi-
des, & De-
us est, quic-
quid non vi-
des.

† *The Foun-*
dations of
all Religion
lie in Two
things, That
there is a
God, who
Rules the
World; and,
That the
Souls of Men
are capable
of subsisting
after Death:
So that, if
these things
be not suppo-

What of all this (*may the Soul an-*
swer?) Because I see || not the Wind
 is there no Wind? and because I
 see not my Soul, have I not one?
 What absurd Ratiocination is this?
 More-over; I see God (*saith the Soul*),
 which positively Denyes, what you
 have Asserted: for do I not see him
 (though not as he is) in the Works
 of Creation and Providence? Do not
 the Works of God shew, that there
 † is a God, *Rom* 1. 20? When we
 see a stately House, although we
 see not the Man that Built it, al-
 though also we know not the Time
 when it was Built; yet conclude not
 otherwise we can, but that some
 Wise Artificier had a hand in it: The
 House surely (say we) *did not Build*
it self. And therefore, when we
 take a View of the Theatre of Hea-
 ven and Earth, we conclude, That
 surely the Finger of God has been
 there. Is not every Creature in Hea-
 ven and Earth a loud Preacher of this

this Everlasting Truth? And doth not Man, the *Microcosm* or *Little World*, shew, that there is a God? Could any make a Man, but One Wiser and Greater than Man? Who taught the Birds to Build their Nests, and the Bees to make a Common-Wealth? What Power of Man or Angels can make one Pile of Grass, or put Life into the least Flie, if once Dead? All which demonstrates the *Being* of a God. But because this *Infinite Being* cannot be demonstrated unto Sense, therefore the *Atheist* is so Impudent as he is; because he cannot *Digito monstrari & dicier, hic est*, Point at him with our Fingers, &c. Is not this Irrational, that *Sense* should be made the only Umpire of all kinds of *Beings*? Must not all *Intellectual Beings* be proscribed out of the Order of Nature, because they cannot pass the Scrutiny of Sense?

sed, as most agreeable to Human Reason, we cannot imagine, upon what Grounds Mankind should embrace any way of Religion at all. For, if there be not a God, whom I am to serve, & if I have not a Soul of an Immortal Nature, there can be no sufficient Obligation to Religion, nor Motive inducing to it: Doctor Prideaux, in

his Eighth Lecture, De Salute Ethnicorum; and Doctor Stillingfleet's Origines Sacrae. Caput est primum Divina legis, ipsum Deum nosse. Lactantius.

Then will not Colours (by the same Reason) be dash'd out, because they cannot be heard? all Noises silenced, because they cannot be seen?

The *Second* pretended Ground of *Atheism* is this:

* The *Trinity* cavilled at, and brought as an Argument (by *Satan*) to prove, that *God is not*.

*Behold (saith the Devil!) whether this can stand together; viz. * Three Persons Distinct in Subsistence, but One in Substance, Being or Essence; and not divided into Divers Essences, Natures or Parts: This is against Reason; and though it is, yet thou must believe it, if thou believest, that God is.*

Answ.

|| *Esquire Leigh's Treatise of Divinity: The Mystery of the Trinity (after a sort)*

This (*the Soul may say*) is not against *Reason*, but it is above *Reason*. We cannot by the *Light of Nature (saith || one)* know the *Mystery of the Trinity*, nor the *Incarnation of Jesus Christ*. But when by *Faith* we receive this *Doctrine*, we may illustrate it by *Reason*. As the *sun* begetteth his own *Beams*, and from

from thence proceeds Light and Heat; and yet there is none of them before another, otherwise than in respect of Order and Relation: that is to say, That the Beams are begotten of the Body of the *San*; and the Light and Heat proceedeth from both. So likewise, from one *Flame of Fire* proceed both Light and Heat; and yet but one *Fire*. Again, In *waters* there is the Well-Head, and the Spring boyling out of it, and the Streams flowing from them both; and all these are but one *water*. And so there are *Three Persons in One God-head*; yet but *One God*. Lastly, In *Man* the Understanding cometh from the Soul, and the Will from both.

shaddowed out by Four Resemblances.

See Bishop Usher his Body of Divinity. A Person is a distinct Subsistence of the whole God-head.

Nam plura infinita esse nequeunt, quia sic forent plura summa & prima. Aug.

In this Mystery there is

Alius & Alius, Another and Another: but not, Aliud & Aliud, Another thing, and Another thing.

The Doctrine of the Trinity is, That there are Three Persons in one and the same Substance, Nature and Essence. What a Person in this Sense is, I have shewed you already: God the Father, is the First Person; God the Son, is the Second Person; God the Holy Spirit, is the Third Person. All these are Co-equal, Co-eternal and Co-essential; for though they are Distinguished, yet not in their Natures

and Being, but in their Names, Orders and Actions. And that there is a Unity in Trinity, viz. Three Persons, yet One in Substance, Nature and Essence, we must believe, let Reason suggest what it will; (though the same may be illustrated by Reason, as above) because Scripture, which is Infalible, doth so declare: 1. See the Old-Testament, where the Trinity speaketh in the Plural Number:

And God said, Let us make Man in our Image after our Likeness, Gen. 1. 26. Isa. 6. 3. The Angels in respect of the Three Persons do cry three times, Holy, Holy, Holy!

And so in the New-Testament this Doctrine is mighty clear, as Matth. 3. 16, 17. where the Father, the First Person of the Trinity, is Heard and Seen; so that there is one. The Holy Ghost in the Shape of a Dove is Seen, and not Heard; there is another: And then Jesus Christ in his Assumed Nature is both Seen and Heard: So that this is good, Qui nescis Trinitatem, ito ad Jordanem. More-over, we are Baptized in the Name of the Father, Son and Holy Ghost, Matth. 28. 19. Lastly, the 2 Cor. 13. 14. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you All.

Those Scriptures may suffice to prove, That there are Three Persons in the Divine Essence. And now, that these Three are One, I prove from those two Places in Scripture: The one is in the Old-Testament, and the other is in the New.

Deut. 6. 4. Hearken, O Israel; the Lord our God is One Lord: In the Hebrew thus:

יהוה אחד : Jehovah Elohenu Jehovah Echad. It signifies thus much; That the First Jehovah, is God

God the Father; the Second Word Elohenu, our God, is God the Son; the Third Word Jehovah, is God the Holy Ghost; and the Fourth Word Echad, that is One, is to shew the Unity of Essence in the Plurality of Persons.

The Jews did own the Doctrine of the Trinity, though now they deny it; for their Antient Rabbies did prove the Trinity out of the Old-Testament; and Rabbi Simeon, the Son of Johai, alledged this same afore-mentioned place for the Proof thereof. And many other Passages might be taken out of the Writings of the Antient Rabbies to confirm this Truth; but this is already performed by Galatinus in his Books De Arcanis Catholicæ Veritatis.

The Place in the New-Testament is this, which may serve for all; 1 Joh. 5. 7. For there are Three, that bear Record in Heaven, the Father, the Word, and the Holy Ghost: and these Three are One.

To conclude; Singula sunt in singulis, & omnia in singulis, & singula in Omnibus, & Unum omnia. Aug. lib. 6. De Trin. Cap. ult.

O Deus est indivisè Unus in Trinitate, & inconfusè Trinus in Unitate. Justin.

Who can (saith Mr. Watson, in his late Treatise of Self-Denial) with the Plum-line of Reason fathom the Trinity, which is Puteus profundus, a Deep Well.

The Third pretended Ground of
Atheism is this:

Nay, this is not all (saith the Evil One,) there is another Absurdity in your
Deity;

*'Tis here
to be noted,
That Satan
labours to
argue from
the Won-
derfulness
of God's
Attribute,
his Non-Ex-
istence, or
at leastwise,
that God is
not so Won-
derful, as he
is Revealed
in Scripture
to be; and
that you
should not
conceive of
God aright.

Deity; and that is this: If thou believest, that there is a God; thou must believe also, that he is from Eternity and to Eternity, (i.e.) One who has neither * Beginning nor Ending: This is owned by all that profess your Deity, viz. Eternity, as that which necessarily pertains unto Him, as God; which to me is so strange, wonderful, and above Reason, as that I cannot but call it in question, and therefore necessarily the Being, whereof it is predicated. what say'st thou (O Soul!) concerning this?

Answ.

To this the Soul may reply: Avoyd Satan! for who art thou, that chargest the *Holy One* with Folly, and the *Great God* of Heaven and Earth with Absurdity? Know therefore, that to believe what thou say'st, is the greatest Folly in the World; Because thou art a Lyar, and the Truth is not in thee. But to believe, that God is Eter-

Eternal, is the greatest Reason in the World; because He who is † Truth it self, hath said so; 1 Tim. 1. 17. *Isa.* 41. 4. and 44. 6. *Psal.* 90. 2. *Rev.* 6. 11.

† God is Truth it self; and that he is Eternal, is as True as him-

self. Eternity is a Being without Limitation of Time: Time is the Continuance of Things past, present and to come. All Time hath a Beginning, a Vicissitude, and an End, or may have; but God's Essence is bounded by none of these Hedges.

The Fourth pretended Ground of Atheism is this:

Oh! (saith Satan) this is not all: For, if thou believest, that there is a God; thou must then believe, that he is || Unchangeable. In Contradicting of || God's Immutability which, there needs no other Instances than these which follow, wherein his cavilled at. Changeableness doth very much appear.

Instance I.

That God is Changeable (saith the Devil) may appear, in that he was made * Man. * Christ's Incarnation cavilled at.

Con-

Confutation.

† *Deus est
Immutabi-
lis, mutans
omnia, nun-
quam novus,
nunquam ve-
tus.* Aug.

This the *Soul* may Confute by
answering *Satan* after this manner:
That *God* became Man, was not by
any Conversion or † Change of the
Divinity, but by the Assumption of
the *Humanity*.

Instance II.

*If God alters not his Mind, why
he said to Repent.*

Confutation.

* *Deus pœ-
nitere dici-
tur, quando
mutat fac-
tum.* Pet.
Mar.

Repentance is Attributed to *God* in
Scripture; but not to signifie any
Mutation or Change in his Nature,
only in his Actions. *God* is said to
* Repent, not because he Changeth;
but because he doth, as we do, when
we Repent. And now, what is it
that we do, when we Repent? Why?
we cease to do, what we did; and
destroy, what we formerly made.
And upon this score *God* is said to
Re-

Repent: not that he doth so Repent, as to Change his Mind; but because he altereth his † Works, and thereby doth but fulfil, what he long ago determined.

† Deus
mutat ope-
ra, non mu-
tat consili-
um. Aug.

Repentance in God is only to signify unto us his high Displeasure; because when we Repent, we are highly displeased at a thing.

Instance III.

There are many things Threatned and Promised by God in his word, that do never come to pass; which cannot be any otherwise, but a very great Impeachment to his Unchangeableness.

Confutation.

The Threatnings and Promises of God considered, as not Absolute, but Conditional; the Condition whereof being answered, the Non-Accomplishment or Execution of the same doth not make any || Change in God. And thus you see these Instances that Satan has brought, where-

|| Deus mutat sententiam, sed non Decretum, saith Profound Bradwardine, in his Book De
by Causa Dei.

by to prove *God's Mutability*, made Insignificant. He, who would see more of *God's Unchangeableness* Prov'd Clear'd and Open'd, let him peruse Excellent Mr. *Pearces* Book, Entitled, *A Beam of Divine Glory*.

The *Fifth* pretended Ground of *Atheism* is this:

*This is not all (saith Satan;) for if you believe, that there is a God; you must also believe him to be * Omnipresent, that is, Every where at once: And how can it be?*

* God's Ubiquity cavilled at.

Ansiv.

† Empedocles the Philosopher said well, That God is a Circle, whose Centre is everywhere.

|| Nusquam est Deus, & Ubique est,

That there is a General † Presence of God, nothing is more evident. *whither shall I flee from thy Presence*, saith David, Psal. 139. 7. Nothing is impossible with God; and therefore, that he is Essentially || Every where, is not Impossible: Jer. 23. 24. *Can any hide himself in secret Places, that I should not see him*, saith the Lord? *Do not I fill Heaven and Earth*, saith the

the Lord. *Prov. 15. 3. The Eyes of faith Chry-*
the Lord are in Every Place, beholding softom in
the Evil and the Good. Coll. 2.

These with many others, do make
 God's Omnipresence and Omniscience ve-
 ry Conspicuous.

Hom. 5.

God is Re-
pectively e-
very where,
though In-

clusively no where. Deus intimior nobis intimo nostro,
God is nearer to us, than we are to our selves, said a poor
Heathen. God is Higher than the Heaven, Deeper than
Hell, Broader than the Earth, and more Diffuse than the
Sea. Bern.

The Sixth and Last pretended Ground
 of *Atheism* is this.

This is not all (saith Satan:) for if
you believe, there is a God; you must al-
*so believe him to be * Omnipotent,*
(i. e.) One, who can do all things,
either with Means, without Means, or
contrary to Means, and against all Op-
position what-so-ever: And do you
think, there is any Existing so Almight-
ty? why is it then, that the Interest
of God (which you call it) is so opposed
in the World, as it is.

* God's
 Omnipotency
 cavill'd at.

Answ.

Ansiv.

|| *Of all the Attributes of God this only is mentioned in the Creed, I Believe in God, the Father Almighty; because our Faith is specially to be fixed on the Power of God and Christ.*

To which the *Soul* may Answer: That *God* is || *Almighty*, I do firmly Believe; and that he can do Things either with Means, without, or contrary to Means, is a Verity, that I do not at all question. And that *God's Interest* in the World is oftentimes opposed, is not, but that he can Advance his own Interest without Opposition; but he permits it to be opposed, that the Glory of his Omnipotency and Wisdom, in effecting such and such things (notwithstanding Opposition) may shine forth more Perspicuously. And thus I have given you a Sight of the Wiles of *Satan*, especially those that he makes use of in Tempting to *Atheism*; abusing
 1. The *Invisibleness* of *God*. 2. The *Trinity* of Persons in One *Divine Essence*.
 3. Several of his *Incommunicable Attributes*.

SECT.

SECT. V.

I have already shew'd something of *Satan's Subtilty* in Tempting unto *Atheism*: I now come to speak of *Satan's Subtilty* in his *Temptations* unto *Security*; being such as follow:

Temptation I.

One way that *Satan* hath to make poor Souls *Secure*, is by presenting God unto them, as a God only of Mercy. * O! (saith the Devil) *why art thou so concern'd about thy Salvation? Dost thou think, God that Made thee, will be so Cruel to Damn thee? and He who Form'd thee, will not Save thee? Alas! God is more ready to Pardon, than to Punish! Mercy is his Daresling Attribute; but Judgement is his Strange Work! And thus Satan doth to make Souls Careless and Fearless; Careless of their Salvation, and Fearless of their Damnation.*

* So Subtil is the Devil, that *Protens*-and *Chamelion*-like he can turn himself into any Shape or Colour; rather than fail, he will (though he cannot endure the Light) Turn

himself into an *Angel of Light*; and hath got the knack and faculty of speaking Scripture to deceive. Mr. *Vening.*

E

Reply.

Reply.

To Repel this *Temptation*, must be by considering, that as *God* is Merciful, so he is Just: Just in himself, and so will Punish all Sin; Merciful in the Face of *Christ*, and so will Punish no Sin, he having in our stead born the Punishment: A Just *God* towards an hard-Hearted Sinner; a Merciful *God* towards an Humble Sinner. *God* is not all Mercy, and no Justice; nor all Justice, and no Mercy: Submit to him, his Mercy embraceth thee; Resist him, his Justice pursues thee. Do not the *Devils* themselves, and all the Howling Reprobates in Hell shew, that *God* is || Just? Is not *Hell* and *Sodom* a Monument of *God's Justice*? And are not all the Crosses, Losses, Sicknesses and Diseases that be in the World, Tokens of *God's Displeasures*? Besides, Doth not the pouring-out of his Wrath upon *Jesus Christ*, his dearly Beloved Son, shew, that our *God* is a Just Judge? More-over, to argue

†The Scriptures are a Prospective-Glass of *God's Justice*, as well as of his Mercy.

argue from Grace to Sin, from Love to Lust, from Mercy to Iniquity, from Immunity to Impiety, is the Dialect of Hell, and the Sophistry of the Prince of Darkness: To sin (I say) because Grace abounds, is the Devil's Logick; and who-so-ever useth such kind of Language, you may write, *THIS SOUL IS LOST*. In fine, The Apostle, *Rom. 12. 1.* and the Saints all a-long have made God's
 † *Mercy* the greatest Motive to Repentance.

† *If God's Mercy is not a Load-stone to draw thee*

to Him, it will prove a Mill-stone to sink thee into Hell.

Temptation II.

Another way that the Devil maketh use of to make poor Souls secure, is by telling them; *That all the World are Sinners, as well as them, and they may make as good a Shift as the rest. What if you do go to Hell? You shall not go * alone; you shall have others with you.*

* *I have heard of some that have said, They did not much care whether they*

E 2

Reply.

Reply.

went to
Hell, so that
they had
Company
with them:

But surely,
such do not
consider,
that there
shall be no
Bowls of
Wine in Hell.

Sir Francis
Bacon, in
his History
of Henry
the Seventh,
tells us, That
it was a
Common
Word with
the Lord
Cordes,
(who was
Prophane,
Popish and

Here is Audacity and Absurdity: One would think, that the Devil should be ashamed to argue thus, considering what a Scholar he is in Logick, Philosophy and School-Divinity; and yet by Raciocination of this kind doth he prevail upon dark Souls. Such kind of Reason (if it may be called Reason) in effect is thus much:

Some have Cut their Throats, I must do it also; because in it I shall do no more, than what others have done before me. A great Multitude of People are resolv'd to run into the River of Thames, to see, how they can tread Water, and Dance upon it; therefore I must do the like, because with me I shall have Company; though in the Close, I shall lose my Life. Ple leave you to apply it.

Atheistical) That he could be content to lie Seven Years in Hell, so he might win Calice from the English. This Popish Lord was worse than the Devil; for he acknowledged Four Articles of our Faith, Matth. 8. 29. And

Temp-

And behold, they cryed out, What have we to do with thee, *Jesus*, thou Son of God? Art thou come hither to destroy us before the Time? *From whence observe,* 1. *God is acknowledged.* 2. *Christ.* 3. *The Day of Judgement.* 4. *That they shall be Tormented then.* *They who scorn Hell and the Day of Judgement, are worse than Devils.*

Temptation III.

The next thing that *Satan* doth to make poor Souls secure, is by telling them, *That Christ is a* || *Saviour; and what, though they do sin, Christ has Dy'd, and is Risen again for their Justification.*

|| The Universal Point, the Devil likes.

Reply.

It is true, *Christ* is a *Saviour*; but if He is not † *My Saviour* (may the *Soul* say) what doth this argue for me? *Christ* hath Dyed; but if I cannot believe, his Death and Sufferings will be of little Advantage unto me: He is Offered; but if I do not Receive Him, I shall not be Sav'd. There may be Vertue enough in a Plaister to Heal a Sore; but if it be not

† *Condemnat me vita mea, sed nomen Jesu salvavit me; O bone Jesu, sis eriam mihi Jesus. Gerhard. Meditatur.*

*Faith in
Christ saves
us.

Applied, it will not Heal my Sore:
So, there is Vertue enough in *Christ*
to Wash and Cleanse; but if it be
not Applied to my *Soul* by *Faith,
it won't Wash or Cleanse me.

Temptation IV.

*Surely (saith Satan) God loves thee,
or else he would not Bless thee in thy
Outward Estate; as in thy Corn, Chil-
dren, Calling and Friends.*

Reply.

||*The whole
Turkish
Empire is
nothing else,
but a Crust
cast by our
Father to his
Dogs; and
it is all they
are likely to
have: Let
them make
themselves
merry with
it, saith Lu-
ther.*

Seriously consider (O Soul!) that
God's Love is Two-fold, *Common* and
Special: God's || *Common* Love, I rec-
kon, is that which all partake of,
viz. Good Men, and Bad Men. Now,
for any to have a great Estate, and
to Prosper therein, together with his
Wife and Children, is that which
is common to all, some only ex-
cepted. Now, it is not *Common* Fa-
vour, but *Special* Favour, that must
save thee, and a Token or Evidence
of it will Comfort thee: but this
thy

thy * Prosperity in the World is not ;
 being that which is more ordinary
 to those who go to *Hell*, than such
 who go to *Heaven*: And therefore,
 let not the Children of *God* grudge
 and repine at the Wicked Man's
 Prosperity ; because all the Wicked
 shall have Misery enough Hereafter,
 for the little present † Pleasure, that
 they enjoy Here. They that have
 their *Heaven* Here, are in danger to
 lose it Here-after : *God* seldom gives
 his Children *Heaven* and *Earth* too.
Nihil infelicius felicitate peccantium,
saith St. Augustine ; The Wicked
 Man's Felicity is great Infelicity.
 Doubtless hence it was, that *David*
 prayed: *Deliver me from the wicked,*
who have their Portion in this Life only,
Psal. 17. 14.

Christiane, qui voluptatem hoc seculo concupiscis. Ter-
tullian.

Nothing is so great a Signe of *God's*
Curse, as the Prosperity of the || Wick-
 ed: The Lord will proportion Tor-
 ment to all the Pleasure the Wick-
 ed have had. *Revel. 18. 7. How much*

* *Gregory*
being advan-
ced to Pla-
ces of great
Preferment,
professed,
that he was
exceedingly
terrified
with the
Speech of
Abraham to
Dives,
Luk. 16.

25. Son Re-
 member,
 thou in thy
 Life - time
 receivedst
 thy good
 things.

† *Nimis de-*
licatus es

|| *The Pros-*
perous E-
state of the
Wicked is
Matter ra-
ther of Pi-

ty, than Envy.

Let Rich Men read these Scriptures, Hof. 13. 11. Psal. 37. Psal. 78. 30, 31. Prov. 1. 32. Luk. 12. 16. ro the 22. Ecclef. 5. 12. 13.

She hath lived Deliciously, so much Torment and Sorrow give Her.

That Story of the Roman, who was by the Court-Marshal Condemned to Dye for breaking his Rank to steal a Bunch of Grapes, is pregnant to our purpose: For, as he was going to Execution, some of the Souldiers envyed him, that he had Grapes, and they had none; Saith he, *Do you envy me for my Grapes? I must pay dear for them.* So, Wicked Men shall pay dear for their great Grandieur, Dignities and Offices. *How art thou fallen from Heaven, O Lucifer, Son of the Morning! Isa. 14. 12.*

Temptation V.

The Thief on the Cross, (saith Satan) though a Sinner during his whole Life; yet Repenting, was saved: So, (saith Satan) if thou canst but Repent or Reform an Hour before thou Diest, doubt not, but God will have Mercy on thee.

Reply

Reply.

It is true, the *Thief* Repenting and Believing in *Christ*, was saved at the very Last; But was not this * *Miraculous*? Did not *Christ* now upon a special Occasion, to shew the Effect of his *Blood*, the Power of his *Passion*, and to demonstrate unto the World his *Deity*, even now at his lowest Ebb of *Humiliation*, shew his Power in the Conversion of the *Thief*? Must this Extra-ordinary Example now be propounded, as a Precedent for ever, that was but once Miraculous, and Wrought upon special Occasion? But further consider,

First, It is not Impossible, but that this was the First Time of the Call of this poor *Thief*, that he never heard *Christ's* Sermon before, or had any Outward Call before this time: and so his Sins being of Ignorance, might excuse in part, as *Paul* speaketh of his; *The Lord shewed Mercy, because I did them Ignorantly*, 1 Tim.

I. 13.

* See Mr. Smith's *Admirable Conversion*. pag. 80.

1. 13. But now thou canst not plead this Ignorance, in-as-much as thou hast lived under the Gospel, and hast had an Outward Call by the Preaching of the same.

Secondly, This Example of the *Penitent Thief*, as it was Extraordinary, so we see it || Singular; the Scriptures not leaving us one Example more of the like. Now, Particular Examples are not to be urged for a General Practice, especially in so weighty a Thing, as the Salvation of the Soul is: If therefore *Satan* doth suggest unto thee of Repenting at thy own †Pleasure, tell him from me; That it is a Thousand-fold more probable, that thou shalt Die, as thou hast lived, and so be Damned; rather than to have such a Singular Grace given thee, and Mercy shew'd at the last Hour.

|| God Saved one at the last, that none might Despair; and but One, that none might Presume.

† *Qui promisit penitenti veniam, non promisit peccanti penitentiam.* Aug.

Many more *Temptations* of *Satan* probably there are unto *Security*; but I shall add no more.

SECT. VI.

The Third thing that *Satan* Tempts unto, is, *The Love of the World*. Ah! (saith *Satan*) *All these things (the Kingdoms of the World, and the Glory of them) will I give thee, if thou wilt fall down and worship me. Here are fine and brave things, Grandeur and Gallantry; Pleasures, Pomp and Profit: Here are the Lusts of the Eye, the Flesh and Pride of Life. And thus Satan doth in making poor Souls fall in Love with the * World.*

Matth. 4. 9:

* Cardinal
Burbon
would not
lose his
Part in *Pa-*
ris, for his
Part in *Pa-*
radise. *Act.*
and *Mon.*
Fol. 899.

Now, there are several Antidotes, that might be prescribed, to expel this Poison, which *Satan* would fain invenom poor Souls with. Consider the World in its Honour, Pleasures and Profits, and you shall find abundance of Deceit in all these. 1. What is the Honour and Glory of this World, but fading and dying? Is it not a Gilded Misery? a secret Poyson? a hidden Plague? the Engineer of Deceit? *Mollerus* on *Psal.* 73. 20. tells

|| Honour,
Riches and
Pleasures
are the three
Deities,
that World-
lings Adore
and Sacri-
fice their last
Thoughts
unto Morn-
ing and E-
vening.

* Before
the Pope sits
in his Chair,
(at his En-
thronizati-
on) a Triple
Crown is put
on his Head,
a Wad of

Straw set on fire before him, and one appointed to say,
Sic transit Gloria Mundi: The Glory of the World is
but a Blaze.

tells the World, || Honours and Dig-
nities are but as idle Dreams, Splen-
did Braveries, and Lucid Phantasies.
St. Matthew calls the World's Glory
 $\Delta\acute{o}\xi\alpha\nu$, an Opinion: St. Luke calls A-
grippa's Pomp, $\mu\epsilon\tau\grave{\alpha}\ \pi\omicron\lambda\lambda\eta\varsigma\ \phi\alpha\iota\tau\alpha\sigma\iota\alpha\iota$, a
Phantasie or Vain Shew: And St. Paul
calls it $\pi\lambda\eta\theta\upsilon\sigma\mu\alpha$, a Mathematical Figure,
which is a meer Notion, and nothing
in Substance. How many have been
blown to Hell, while they have fail-
ed with the Wind of Popular Ap-
plause? Doth the Honour of this
World make a Man really the Bet-
ter? Surely no; but often the
Worse: Is it not *Magnum Nihil*, a
Great Nothing, and a Glorious Phan-
tasie? What is become of Proud Ha-
man and * Pharaoh? And what will
become of thy Honour, when thou
art in the Grave, when *Death* makes
its Approach towards thee? Will
the Glory and Honour of this World
stand thee instead at the Day of

Judgement? Will not *Heaven's Glory* then transcend it? Wilt thou not then be mad with thy self, to think, that *Heaven's Glory* was once offered unto thee; but thou to chose the *World's*, refuseth *Heaven's*?

Secondly, Consider this *world* in the Pleasures of it; And what are they? Be they Satisfying? No: And are they not || Killing? Yea. Some of the *Philosophers* did place Men's Happiness in the Pleasures of this *world*; which are but the sad Transformations of Men into * *Bruits*, sayes that Worthy Gentleman, Mr. *Polhil*. And yet, how many are there, that cannot refrain themselves from these || *Sensual Pleasures*; but whose Delight in them is Inordinate, singing the *Epicurean's* Divinity; *Ede, bibe, lude, post mortem nulla voluptas*; Let us Eat, Drink and be Merry; for to Morrow we shall Die? Carnal Man is for the Things of the Flesh, pleasing his Flesh, and loving that which is *Fleshly*: But consider (O vain Man, that pursues so hotly after the Pleasures

|| Bernard
calls those
Pleasures of
this World
Dulce Ve-
nenum.

† *Treatise*
of Precious
Faith, pag.
11.

* *Brutales*
sunt volup-
tates. Ger-
rard. Medi-
tat.

† Obverse-
tur animo
memoria ju-
dicii Divini,
ne te in ser-
vitutem ab-
ducatur per-
versum judi-
cium appeti-
tus sensurvi.
Gerhard.
Meditat.

fures of this World) these three things; *Death*, † *Judgement* and *eternity*. Let the Remembrance of Him that was Crucified, Crucify in thee all the Desire of Pleasures: Let the Remembrance of Hell-fire quench in thee all the Fire of Lust. Compare the short Moment of Pleasure with Eternal Punishment. Pleasures do but Captivate our Hearts, that they cannot be free in the *Love of God*.

* *Vanity of Vanity*, all is *Vanity*, was *Solomon's Sermon*.

|| *Riches are but the Golden Dust of this World*, that puts out the *Eye of the Soul*.

Thirdly, Consider this *world* in that which they call the *Profits* of it, and you may easily understand the * *Vanity* of them. This *Life* is the *Way* to our *Eternal Country*: What then do much || *Riches* profit? They do rather burden the Traveller: *Christ*, the King of Heaven, is the *Riches* of *God's Servants*. The true *Treasure* must be *within* a Man, and not *without* him: That is the *True Treasure*, which thou canst carry away with thee to the *General Judgement*; but all these outward Goods are taken from us in *Death*. *Riches* do

do b
fly a
than
rishi
torin
to a
row
forts
thou
fued
men
God
thin
may
not

Ten
Sata
rion
it:
poc
Me

do but take themselves Wings, and fly away: Nothing more uncertain, than they; Fading, Dying and Perishing they are: For their Transitoriness they may be compared unto a Shadow, a Ship, a Bird, an Arrow, a Post that passeth by. Comforts here below, are no † Comforts; though supposed, and so eagerly pursued after by Faithless Men and Women: *Luther* did solemnly protest, *God* should not put him off with these things here Below. Things present may be Pleasing, but then they are not Permanent.

† *Mundus*
turbatur &
amatur;
The World
is troubled
and trouble-
some, (saith
Austin) yet
too much lo-
ved.

SECT. VII.

The Fourth thing that *Satan* Tempts unto, is *Hypocrisie*. *Oh!* (*saith Satan*) *if thou art resolved to be Serious, rather than so, get a Shew of it: Paint thy self, and play the Hypocrite; and so thou mayest go amongst Men for a Good Christian.*

Reply.

Reply.

But hereunto the *soul* may Answer in this Form:

First, Thou may'st tell the *Devil*, That it is true, by having the Form of *Godliness*, thou may'st seem Holy, Pious and Religious among Men, in the Sight of Men; but not in the Sight of *God*. Thou may'st indeed deceive Men, but thou canst not || deceive *God*: He is privy to all thy Treachery, though thou keeps it under Lock and Key. Thy Heart he can read without a Commentary: *Time* will not be long, when *God* shall pull off thy Paint, unmask thee, and put thee in thy Proper Dress. Though thou goest among Men for an *Eminent Saint*; yet at the *Day of Judgement* *God* shall show, what a *Devil Incarnate* thou art, what a Gilded *Hypocrite* thou hast been.

|| *Dens nec fallere, nec falli potest.*
Aquin.

SECT.

SECT. VIII.

The Fifth thing, that the *Devil* Tempts unto, is a *False Faith*. If thou art so much for *Jesus Christ*, believe, that he is able to save thee; and so thou hast this *Lively Faith*, which will justify thee, live as thou wilt.

Reply.

Tell the *Devil*, That * *Presumption* is not *Faith*; and that the *Faith*, which will enable thee to lay hold on *Christ*, will also enable thee to walk in Him: And though *Faith* Justifies us not, yet *works* there must be to Justify our *Faith*.

* *Impii præsumendo sperant, & sperando perunt. Trap.*

SECT. IX.

Thirdly, *Satan* shews his exceeding great *Subtilty*, in the *Methods* of Tempting: As

First, He paints his *Temptations* with pleasing *Colours*, and *Plausible Pretences*: If *Satan's* *Temptations*

F

were

were to appear like themselves, the Heart of Man would not consent so soon, as many times it doth; but rather flee from the same. Hence therefore it is, that *Satan* very frequently Transforms himself into an *Angel of Light*, 2 Cor. 11. 14. The *Devil* knows very well, that unless he is Disguised, he cannot prevail, and have what he designs upon the Souls of Men and Women. Many Vices there are, that the *Devil* Tempts us unto; and this he doth by giving them † pretty Names and Titles: As for Instance:

† Turpiora
sunt vitia
quæ virtu-
tum specie
celantur.

Fer.

The most
dangerous
Vermin
may oft-
times be
found under
the Fairest
and Sweetest

Flowers, and

the fairest Glove is often drawn upon the foulest Hand, and the Richest Colours are often put upon the filthiest Bodies: So are the fairest and sweetest Names upon the greatest and most horrible Vices and Errors, that be in the World. Sæpe latet molli coluber sub graminis umbrâ.
Manr.

When he Tempts to *Pride*, he presents it to the Soul under the Name and Notion of *Neatness* and *Comeliness*. *Covetousness* he calls *Good Husbandry*; *Drunkenness*, *Good Fellowship*; *Riotness*, *Liberality*; and *Wantonness*, a *Trick of Youth*.

Secondly,

Secondly, He is Gradual in his *Temptations* : a little now, and a little then. The *Devil* won't Tempt too much at first, lest Suspicion gets ground: He creeps into the Soul by degrees, and that Step by Step ; until such times the Soul becomes his own. *Satan* will first draw thee to Sit with the Drunkard, and then to Sip with the Drunkard ; and at last, to be Drunk with the Drunkard.

Thirdly, He is in his *Temptations* full of *Politick Retreats*. The *Devil* many times makes the Soul believe, that he flies, when it is only under a Pretence, and with a Designe to over-come. Pray, take notice of this:

Satan is not alwayes over-come, when he flies from you.

He sometimes draws back, that the Christian by following him, and going out of the Trenches, may suddenly on the Plains be foyl'd.

Fourthly, He doth in his *Temptations* reserve still fresh On-sets, as oc-

casion shall require. *Satan* (Commander-like) hath more Assaults to bring on, as others do decay: When one *Temptation* is beat back, he can soon come on with another. Therefore Soul, cry not *Vici, Vici*, when thou over-comest one *Temptation* or so; but let this Rule be observed by thee, *scil.*

|| *Ubi una
tentatio vi-
cta est, ex-
spectanda est
alia.* Alsted.

*When one || Temptation is over-come,
expect another.*

CHAP. V.

I Have treated of *Satan's Subtilty*, in Tempting unto a *Sinful Licentiousness*: I shall now consider it in his Tempting Believers unto a *Sinful Despair*. And *Satan's Subtilty*, as in the former, so in this, it shews it self in Two things. 1. In the *Seasons of Temptations*. 2. In the *Temptations themselves*.

S E C T. I.

First, Satan shews his exceeding great Subtilty, in choosing those seasons for Tempting unto Despair, (that may proue most Advantageous unto him) being such as followeth.

*First, Satan Tempts to Despair, after great Manifestations of God's Favour and Love to the Soul. When God smiles and opens himself a little Familiarly unto us, we grow Wanton; and thereupon God * with-draws, we sink in our Faith, and Satan eyes us on to Despair, by making of us to conclude; That because God is with-drawn, he will never come again. There is not a larger, and more pregnant Proof for this, than Peter. Had ever any a greater Testimony from Heaven, than Peter? Who making an Excellent Confession of his Faith, Matth. 16. 17. Christ immediately pronounceth him Blessed, puts a singular Honour upon him, and makes*

** The Spirit is going and coming, (saith Holy Mr. Latimer.*

A Christian's Light may sometimes be Eclipsed, and his Joy and Comfort put out.

† *The Experiences of most Christians will confirm, what is here Asserted.*

him the † Representative for all the Saints. Now without doubt, this Favour to *Peter* stirred up the *Envious spirit* the sooner to Assail him. No marvel it was, that *Satan* did shew his Spite, even when and where *Christ* loved most dearly: Therefore, soon after we find the *Devil* at *Peter's* Elbow, making him his Instrument to Tempt *Christ*; who soon espyed his Cloven Foot, and therefore Rebukes *Peter*, with a *Get thee behind me Satan*.

He that seem'd a Rock but just now, is through *Satan's* Policy become a Stone of Offence for *Christ* to stumble at.

|| *What is said of the Natural Serpent,*

(*Nunquam nisi moriens producit in longum* : *He never is seen at length, till Dying*)

may be said of this Mystical Serpent: *He never strains his Wits and Wiles more, than when his time is short.*

Secondly, Satan Tempts to Despair at the Hour of Death; || and indeed, his Assaults are usually sharpest then: And the Reason why he is so busy with Christians when they come to Die, is, because he knows, his time

is then very short. As our Extremity is *God's* Opportunity to help us; so likewise it is the *Devil's* Opportunity, in what he can to destroy us. When *Death* approacheth, we are Weak, and our Strength beginning to decay, *Satan* thereupon furiously Assails us; yea, he doth reserve his fiercest Darts, his deadliest Poyson and his sharpest Sting, till he meets us on our *Death-Bed*.

SECT. II.

Secondly, *Satan* shews his exceeding great *Subtilty* in the *Temptations* themselves, which he works from the Consideration 1. Of our *Sins*. 2. Of *God's Anger*. 3. Of *Eternal Election*. 4. Of our *Unworthiness*. 5. Of the *weakness* of our *Faith*. 6. Of great *Adversity*. 7. Of the *sharpness* of *Death*. And here I shall shew you, how *Satan* from these things makes many to *Despair*; with proper *Remedies* against the same Prescribed; and that in these following *Sections*.

SECT. III.

* *Satan*
hath learnt
his Art very
well. When
he has a
mind to
Tempt to
Sinful Li-
berly, then
he will en-
deavour to
extenuate
and lessen
Sin: And
when he has
a mind to
Tempt to
Despair,
then he
heightens
Sin as
much.

First, Satan Tempts to *Despair*, by making *Sin* * very Great, and drawing up a Black Charge against the Soul. *Thy Sins* (saith *Satan*) are *very many, and very great*; nay, they are Infinite, for as much as they have been against an Infinite God: Thou knowest very well, that *thy Sins* are of no Ordinary Dye, and that the Wages of the least Sin is Death. ——— Sin Indefinitely, whether great or small: And therefore how canst thou (saith *Satan*) expect Mercy, who art a Sinner? Mercy from God, whom thou hast offended and provoked to wrath? Surely, if ever any shall be Damn'd, thou shalt: Thou especially, because thou hast been more than an Ordinary Sinner.

Remedy.

Truly, when *Satan* doth Affail us in this kind, I know no other way to Foil him, than by Answering him

as the Sick Man; who, when he was Dying, the *Devil* appeared, and shew'd him a Parchment, that was very long, wherein was written on every side the Sins of the poor Sick Man. *Seest thou? Behold thy Vertues,* (saith *Satan!*) Unto which he Replied. *It's true Satan; but thou hast not set down all: for thou should'st have added; The Blood of Jesus † Christ Cleanseth us from all Sins.*

† *All the whole Volume of Perfections, which are spread through*

Heaven and Earth, are Epitomiz'd in Christ. Omnia nobis est Christus, (saith Ambrose) si esuris, ipse est panis; si sitis, ipse est fons aquæ vivæ; si cæcus es, ipse est lumen; si infirmus es, ipse medicus; si mortuus, ipse vita gratiæ & gloriæ.

When *Satan* tells thee of thy Sins, do thou tell him of *Christ's* || Blood; whose Blood is of a deeper Purple, than thy *Sins*: There is as much Vertue in the Blood of *Christ*, as there can be Venom in thy Sins. Tell the *Devil*, (O poor Soul!) That though thy Sins have been a Blood of *Christ*) is more Worth, than Earth.

|| *Una guttula plus valet, quam cælum & terra. Luther. i. e.*

One little Drop (speaking of the Heaven and

gainst

* Our Sins
are great,
but our Savi-
our is grea-
ter.

† I am the
Bread of
Life; He
that Com-
meth to Me,
shall not
Hunger;
and he that
Believeth in
Me, shall ne-
ver Thirst:
Joh 6. 35.

gainst an *Infinite God*, yet there is *Infinite Mercy* to Answer thy Sins: God can easily drown and swallow up all thy Sins in the Ocean of his *Mercy*. When the *Tempter* Magnifies thy Sins, do thou then Magnify thy * *Salvour* and *Physician*. That I am a Sinner, it is true; but who else doth *Christ* Save? That I am Ungodly, it is true; but who else doth God Justify? Pore not so much upon thy Sins, as quite to forget thy *Salvour*. The *Devil* tells thee of thy *Disease*, do thou tell him of thy *Remedy*: Thou art Miserable, by reason of Sin; but thou may'st be Happy and Restored again, by the Grace of God. There is no Misery on this side of Hell and the Grave, but God (out of his *Infinite Free Grace*) hath appointed some Means proper for the same; viz. *Hearing*, and *Reading* the *Word* for the *Unconverted*; *Prayer*, and *Receiving* of the *Sacrament* for the *weak* in *Gifts* and † *Graces*; and *Christ* unto all in general, who will Receive Him by *Faith*, *Mat. 11. 28*. Let thy Sins be never so great, Con-
fess

ness them but Humbly and Brokenly, and thou shalt find Mercy. *David* used the Aggravations of his Sins, as an Argument with *God* to Pardon them: *Pardon my Sins, because they are very great.*

S E C T. IV.

Secondly, Satan Tempts to Despair, by causing the soul to make a wrong Use of God's Anger. God is Angry, (saith Satan) and therefore what wilt thou do? Behold, how he Looks? how he Chides? and how he Strikes? Dost thou think, that he will ever be Reconciled?

Remedy.

The only way to give *Satan* the Fall in this Respect, is by Answering him in this wise: *God* may Chide bitterly, Look sowerly, and Strike heavily even when and where he Loves most dearly. And moreover; That *God* is not so Angry, but while thy Soul is on this side of

|| *If God is Angry, he will not always be Angry, may the*

Eter-

*Believer say, Eternity, thou may'st Pacify him, by
 Ifai. 54. what he hath appointed, as the
 v. 8. God, Means, whereby those, who have
 as he is not sin'd against him, may now be Re-
 'Oxiθuεr, conciled unto him; viz. The Suffer-
 quickly Pro- rings of the Lord Jesus, which have
 voked; so satisfied Divine Justice to the full.
 neither is he God is Love, and he writes not Injuries
 Baθiθuεr. in Marble.
 Long Dis-
 pleased.*

SECT. V.

*Thirdly, Satan Tempts to Despair, by
 causing the Soul to study that, which
 it should not, viz. God's Secret Will.
 Thou art not Elected, (says the Devil)
 and therefore all thy Praying and Read-
 ing, and taking Pains with thy Heart
 will be but in vain.*

Remedy.

The only way to invalidate Satan's
 Arguings in this Respect, is by con-
 sidering, that he hath no Skill in the
 Black Book of Reprobation. Neither
 Good nor Evil Angels can look into
 the Book of God's Decrees: There-
 fore

fore thou canst not; for thou needst not: Hast thou not the Book of thy Heart? look into it, and see what is Written therein. He that finds the Bible Copied out into his Heart, his Nature Transform'd, the Byass of his Will turned, the Signature and Engravings of the *Holy Ghost* upon him, looks not like a *Reprobate*. When you see the Fruits of the Earth spring up, you conclude, the *Sun* has been there. 'Tis hard to climb up into * *Election*; but if we find the Fruits of Holiness springing up in our Hearts, we may conclude, the *Sun* of *Righteousness* hath Risen there. By our *Sanctification* (saith one) we must Calculate our *Election*. The Infalible Signes of *Election* (in my Opinion) should satisfy any one, touching his *Election*: Why now? Hast thou not the Saving Graces of † *Faith*, *Love* and *Repentance*? What are these, but the Infalible Signes of *Electi-*
on?

* *The way
to make our
Election
sure, is first
to make our
Calling
sure. Cul-
verwel's
White-Stone*

† *'Tis plain,
we are not to
make Ele-
ction a
Ground for
our Faith,
but our Faith*

*a Medium or Argument to prove our Election. Gurnal's
Christian Armour, Part. 1. Pag. 131.*

Being

[*|| These Sentences in the Margent are the Notes of several Famous English Divines about this Subject; who all agree in this, That a Man may know his Election by his Effectual Calling*]

Being not unsensible of the Intricacy, which attends this Subject of *|| Election*, and how the *Devil* puzzles many poor Souls by some Nice Questions resulting there-from. Something already I have said of it: But I do find much thereof for Substance, Elegantly treated by the Elegant *Culvervel* in his *white-Stone*; the Reading of which did exceedingly refresh my Soul; and therefore hoping, that it may have the like Effect upon thee, I shall here insert it; knowing, that I cannot mend it myself, what-ever others may be able to do. The *Lines* are these:

* It is altogether Irregular & Anomalous, for the Soul to pry into

*That Astrologer (sayes he) was deservedly Laught at, that was so intently gazing upon the Stars, so admiring their Twinkling Beauties, as that unawares he tumbled into the water; where-as before, if he had been but pleased to look so low as the water, he might have seen the Stars there represented in that Cryстал-Glass. Such as will needs be prying into Stars, that will Ascend up into Heaven, and gaze upon * Election; they do but dazle thine Eyes,*
and

and sometimes by this are over-whelm'd in the Depths of Satan : where-as they might easily see the Stars in the water ; they might see Election in Sanctification. Now, † Vocation does plainly and easily appear by that great and eminent Alteration, which it brings along with it. It is a powerful Call ; 'tis an audible and quick'ning Voice ; the Voice of the First Trumpet, that awakens Men out of the Graves, and makes them Happy, by having their Part in the First Resurrection ; great and sudden Alterations, they are very Discernable.

Election. 'Tis dangerous to tread on the highest Round first.

† Vocation
Comments
upon Election. God's Decrees, that were set from Everlasting, do bud and blossom, & bring forth

Fruit in time. The Book was written before the Foundation of the World were laid ; but it was not Publisht, till God himself gave it an *Imprimatur*. The Letter was Dated from Eternity, the Superscription was Writ in time. in Vocation. Now, you know, though the Letter be Writ first ; yet the Superscription is Read first by him that receives the Letter. 'Twas decreed from Eternity, that Decrees should be known in time. And the πλήρωμα χρόνου, is χρόνος πληρώματος, the Fulness of Time is the Time, when God's Decrees are fulfilled : When the Decrees of God are Ripe, then he lets the Soul tast them ; and then they are Sweetest. Then thou perceivest, that thou art a Vessel of Honour, when God puts thee upon an Honourable Employment. That Fountain of Love, which ran under-ground from Everlasting, bubbles and flows to thee in time. That λόγος ἐνδιαθετός that was in Election, becomes λόγος προφορικὸς in Vocation.

Now,

Now, here's a most notorious and signal Change made; Old things are past away, and all things are become New: Here's a Change from Death to Life, from Darkness to Light; and what more Discernable than this? A Living Man may know, that he is Alive, and that without any further Proof or Demonstration, what-ever the Scepticks Old or New would persvade us to the contrary. Will you not allow a Man to be certain, that he Lives, till a Jury of Life and Death hath past upon him?

Could not the Blind Man in the Gospel (think you) perceive, when his Eyes were opened? Could he not easily tell, that now he could see, and discern Variety of Objects? or must he only conjecture, that he sees, and guess at a Sun-Beam? Must he still at Noon-day go groping in Uncertainties? And is there not an ease and sure Difference between those thick Veils and Shadows of the Night, between those Dark and Æthiopick Looks, and the Virgin-Blushes of the Morning; those Beautiful Eye-lids of the Day? The Smilings
and

and Flow'rs out of Light, much more the Advancement of Light to its Zenith and Noon-day - Glory? And why then cannot an Intellectual Eye discern as well, that now it sees? that now it looks upon God with an Eye of Love, with an Eye of Faith, with an Eye of Confidence? and that now God looks upon him with an Eye of Tenderneſs and Compaſſion, with an Eye of Grace and Favour, with an Eye of Delight and Approbation? who but an Anaxagoras will go about to perſwade a Man, to diſbelieve his Eyes? And if a Corporal Eye deſerve ſuch Credit, why may not a Spiritual Eye then expect as much? Say not then in thine Heart, Who ſhall Aſcend into Heaven, to bring down Assurance from Above? who ſhall Unclaſp the Book of Life, that is Sealed, and turn thee to thy Name? or who ſhall bring thee a Certificate, that it is written there? Behold, it is nigh thee, even in thine Heart: The work of Grace there the Law written on the Tables of thine Heart, by the Finger of the Spirit, is the Exemplification and Counterpane of that Decree. The

G

safest

safest way, the best way, the only way to make sure of Election, is first to make sure of thy Vocation.

SECT. VI.

Fourthly, Satan Tempts to Despair, by causing the Soul to pore too much upon its own Unworthiness. You are Unworthy (saith Satan) of the least Crumb of Bread, or of the least Drop of Water; and how canst thou therefore think of expecting any Good from the Hands of God.

Remedy.

The only way to stop *Satan's* Mouth in this Respect, is by Assenting thus far: That I am *Unworthy*, it is true; and that I do not † deserve a Crumb of Bread, or Drop of Water, it is alike true: And yet I do not erre, if I say;

I am Unworthy, and yet Worthy: I deserve Nothing, and yet Merit what I Have.

† We deserve nothing but Hell; so that, what we have and enjoy, is through a Precious Redeemer.

Unworthy, and yet worthy, (like the spouse in the Canticles) Black, and yet Comely; Black in Her Self, and yet Comely in Her Beloved.

SECT. VII.

Fifthly, Satan Tempts to Despair, by suggesting to the Soul, that no Man's Faith is so Weak, as his. Behold! how weak, Imperfect, Staggering and Trembling it is.

Remedy.

What of all that? (may the Soul Reply;) A little *Faith* is || *Faith*, as a Sparkle of Fire is Fire. *Faith*, though weak, yet it will Entitle us unto *Christ*. A Child's Hand can receive a Pearl, as well as the Hand of a Gyant: Out of this little Grain of Mustard-Seed Heaven will grow. In this Smoking Flax there's a Divine Spark: Though the Smoke of
 † Cruciger on his Death-Bed prayed thus: Invoco te Domine languidâ & imbecillâ fide, sed fide tamen. Lord, I call upon thee with a weak and languishing Faith; but yet with a Faith.

Doubts and Temptations muffle it up in Obscurity, it will break out at last into Flames of *Love* and *Joy*. Our Imperfect *Faith* will entitle us unto a Perfect *Righteousness*.

SECT. VIII.

Sixthly, Satan Tempts to *Despair*, by making the Soul to infer *Evil* from *Adversity*. *Thou art Poor and Indigent, Beggarly and Despicable, saith Satan.* In Answer unto which, I would refer the Reader unto *Pag. 66, 67.* where this is Answered fully.

SECT. IX.

* What is said of the Natural Serpent, may be said of *Satan*, that Old

Seventhly, Satan Tempts to *Despair*, by causing the Soul to think much on the *Sharpness* of *Death*. *Thou Gloriest now, (saith Satan) but ere long thy Condition shall be changed; Thou Rejoycest, but yet know, that still thou art a * Dying Creature. It is not thy Faith, Love and Hope, that can shroud thee from Death, which is the King of Terrors: That Universal*
Mo-

Monarch, which hath made even the *Spiritual*
Strongest and Stoutest to stoop unto *Serpent* ;
 him. *Nunquam*
nisi moriens
producitur in longum : He is never seen at his full Length,
 till Dying.

Remedy.

What though *Death* (may the
Believing Soul say) is stiled *The King*
of Terrors ? yet if I am a || *Child of* || *Death* is
God, it can do me no hurt. 'Tis an like the Pil-
Enemy (I know) to the Mortal Part ; lar of
 but a *Friend* to the *Spiritual*. Cloud ; It
 hath a dark
 Side to a *Sinner*, but it hath a *Light Side* to a *Be-*
liever.

The *Bee* by *Stinging* looseth its
Sting ; so *Death*, while it Stung *Christ*
 on the *Cross*, hath quite lost its * *Sting*. * *Death*
 to a *Believer*. *Death* is the *Gate* of like a *Snake*
Life : It puts off our *Rags*, and gives may His
 us *Change* of *Rayment*. All the and *Wind* a-
 Hurt it can do us, is to put us in- bout the *Bo-*
 to a better *Condition*. The *Devil* dy, but the
 therefore is a *Liar*, in saying, That *Sting* is pul-
 it is not our *Faith*, *Love* and *Hope*, led out.
 that will *Exempt* us from *Death* :

† Death is
not Mors
Hominis,
but Mors
Peccati; not
the Death of
Man, but
the Death of
his Sin.

* *Filia de-
vorabit Ma-
trem.*

|| *Ultimus
morborum
medicus
Mors.*

Whereas we know well enough, that though we shall not be freed from Death; yet by having *Faith* in *Je-
sus Christ*, we shall be freed from that which renders *Death* so Formi-
dable, viz. its *sting*. *Death's* Pale Face looks Ruddy in the Blood of *Sprinkling*: *Death* will free us from all Corporal and Spiritual † *Maladies*: It is our Best and Last *Physician*: It will Cure the Aching Head, and the Unbelieving Heart. *Sin* was the *Mid-wife*, that brought *Death* into the World; and *Death* shall be the *Grave* to Bury * *Sin*. Why then should we be unwilling to Die, seeing *Death* gives us a Receipt of Ease from || *Infirmities* and *Weaknesses*, from all *Aches* and *Pains*, *Griefs* and *Gripings*, *Distempers* and *Diseases* both of *Body* and *Soul*. Here *Sin* will keep House, whether we will or no: Evil Thoughts are continually arising out of our Hearts, as Sparks out of a Furnace. When we would Pray, the Heart is as a *Viol* out of Tune: When we would like a Bird flie up to Heaven upon the Wing of *Me-
ditation*,

ditation, our Corruption (like a String tied to the Leg) pulls us down again : But after † *Death* we shall be Proud no more, grieve the Spirit no more. Come hither therefore, (Oh ye Trembling Souls!) who through the Fears of *Death* have all your Life-time been subject to Bondage; Set your Feet upon the Neck of this *King of Terrors*: Assume that Triumphant Challenge of the *Apostle*; *Oh Death! where is thy sting? Oh Grave! where is thy *Victory?* 1 Cor. 15. 25. The Glimmering Presence of *God* with a *Believer* here below may Conquer the Fear of *Death*: But how much more (methinks) should the Consideration of the full Enjoyment of him after *Death*? *Faith* gives us a Propriety in Heaven, and *Death* gives us a Possession in Heaven. *Death* is only a Dirty Lane, (saith one) through which the Saint passeth to a Kingdom, to a great Kingdom, to a glorious Kingdom, to a quiet Kingdom, to an unshaken Kingdom, to a durable Kingdom, to a lasting

† *Nemo ante funera felix.* Solon.

* *St. Chrysostom admires the Bravery of the Apostle's Spirit.*

Kingdom; yea, to an Everlasting Kingdom. *Death* is a dark, short Way, through which the Saints pass to the *Marriage-Supper* of the *Lamb*.

|| Mr. Cases
Mount-Pis-
gah.

Ever with the Lord: (saith an Eminent Divine) This puts Lillies and Roses into the Gasty Face of Death, and makes the King of Terrors to outshine Solomon in all his Glory.

Faith's Tri-
umph over
the Fears of
Death, pag.
71.

[A few Lines that Comforted me once in the same Case, I will adventure here to Transcribe out of that Little, Useful **Treatise* of Reverend Mr. *wadsworth*, my *Spiritual Father*, viz.]

“ Oh! when *Death* draws near,
“ do not startle: Cry not out, as
“ one undone; as if when thou Di-
“ est, thou must needs totally Pe-
“ rish: But rather then lift up thy
“ Head, and Triumphantly proclaim
“ to the Standers by; Now doth
“ the Day, the Hour, the Moment
“ of thy *Redemption* draw nigh!

“ Now art thou drawing near thy
“ Home: Heaven is within Sight,
“ and

" and its Melody almost within Hear-
 " ing. Thy *Lord* hath the Curtain
 " in his Hand ready to draw it, to
 " shew thee all that Glory, that hi-
 " therto he hath been but telling
 " thee of; and give thee a Possessi-
 " on of all that, which hitherto thou
 " hast enjoyed only in Hopes and
 " Title. What dost thou fear, and
 " shrug and tremble at, my Soul?
 " Thou peevish froward Creature!
 " Shall thy Father tell thee, thou
 " must go Sleep, and lay his Com-
 " mands upon thee, to lie down in
 " Peace? Shall thy dear *Lord* and
 " *Saviour* stand by, perswading thee
 " so to do; and by the Sweet and
 " Glorious Promises of Eternal Life,
 " and Living with him in the Hea-
 " vens, allure thee quietly to obey
 " thy Father and Himself, to go to
 " Rest? Shall he sing thee a Lullaby
 " of his own falling Asleep, and his
 " entering *Paradise*, that Day he Died
 " with the Soul of his *Converted*
 " *Prodigal*; and of his *Rising* again in
 " Body the *Third Day*, being a cer-
 " tain Pledge of the *Resurrection* of
 " thine

" thine hereafter; and all this while
 " gently rock thee in his tender
 " Arms? Shall his Angels stand
 " waiting, to convey thy departed
 " Soul home with Songs of Try-
 " umph? And shall nothing of all
 " this abate thy Fears, silence thy
 " Complaints, and bring thee to a
 " Cheerful Submission? Art thou
 " still amazed, and so affrighted, as
 " if so Gracious a *Father*, and so
 " Tender-hearted a *Redeemer* were
 " but commanding thee to thy Hurr,
 " and treacherously alluring thee to
 " thy Undoing; as if he were a-
 " bout to Butcher thee, and make
 " thy Bed and Chamber the Sham-
 " bles? O wretched Unthankful
 " Soul! either mend this Behaviour,
 " or I will doubt, whether thou e-
 " ver hadst any Saving Knowledge
 " of *God* or *Jesus Christ*: For how
 " canst thou be said either to know
 " or love them, when thou dardest
 " not trust them? Fear not then,
 " my Soul; but boldly throw thy
 " self into his Arms, who will cer-
 " tainly keep that safe, which thou
 " committest unto him. I

I cannot omit also two or three Pregnant Lines, which you may find in a † *Treatise* of Famous *Drelincourt*, that *French* Protestant Divine.

† *The Christians Defence against the Fears of Death*, pag. 375. cap. 20.

“ There are certain Pictures with
 “ two Faces; the one Represents
 “ most ugly Features, and the other,
 “ Beautiful and Pleasant things. This
 “ is the True Emblem of *Death*;
 “ for it may be Painted with a fearful Face, a Lean Body and Iron
 “ Hands, that snatch from us our
 “ Goods and our Honours; and that
 “ divide our Persons, dragging our
 “ Bodies into a loathsome Sepulchre:
 “ If we look upon *Death* in this manner, we can do nothing less, but
 “ Tremble and Fear. But on the other Hand, we may look upon it
 “ as a *Powerful Deliverer*, that unlooseth all our Fetters, breaks our
 “ Chains to pieces, lifts up our Souls
 “ to the highest Glory and Happiness: And if we consider this,
 “ there is nothing more Lovely than
 “ *Death*, and nothing more to be desired.

CHAP.

CHAP. VI.

THUS far touching *Satan's Subtilty*: I shall now speak a little touching *Satan's Malice*. As he is a *Subtil Spirit*, so he is a *Malicious, Envious Spirit*. The several Names that *Satan* hath, do declare, how *maliciously* he is affected towards the Children of Men. 1. *Satan*; because he Mortally hates Men. 2. *Devil*; because he Slanderously accuseth them to God and Man, *Job* 1. 11. and 2. 5. *Rev.* 12. 8, 9, 10. 3. The *Old Serpent*, for his *Subtil Temptations*. 4. The *Great Dragon*, for his Destroying of many, *Rev.* 12. 8, 9.

Further-more; The *Malice* of *Satan* appears by those Evil Offices, which he performeth in Common against the *Godly*, and the *wicked*: And they are either such, as respect the *Body*, and the things belonging thereunto; or such, as respect the
 || *Soul*.

|| The Devil (if permitted) can hurt both Soul and Body.

SECT.

S E C T. I.

Now, the *Devil* many times for Man's Sin is permitted *First*, To hurt the *Creature*, that should serve for our Comfort, as the *Air*, *Sea*, *Trees*, &c. *Rev.* 7. 1, 3. *secondly*, To abuse the * *Bodies* both of *Men* and *Beasts*, for the effecting of his wicked Purposes. *Thirdly*, to delude the *Senses*, making Men to believe things to be such, as they are not; as he did by *Jannes* and *Jambres* in *Egypt*, and by the *Witch* of *Endor*. *Fourthly*, To inflict *Sickness* and *Evils* upon the *Bodies* of *Men*, and to Torment and Pain them; as in *Job*, and the *Egyptians*. *Fifthly*, To strike some *Dumb*. *Sixthly*, To Enter-into, and really to Possess the *Bodies* of *Men*, using them in most fearful sort, as *Matth.* 8. 16. and 12. 28. *Seventhly*, To inflict *Death* upon the *Bodies* both of *Men* and *Beasts*.

* *The Devil hurts the Body, how and after what manner.*

S E C T.

S E C T. II.

† *The Devil hurts the Soul; how and after what manner?*

The *Devil* many times for Man's Sin is permitted to hurt the † *Soul*: *First*, By depriving some of the Use of their Reason by *Frensie* and *Madness*. *Secondly*, By troubling and tormenting some with *Grief* and *Vexation* of Soul. *Thirdly*, By Abusing some with *Passions* and *Melancholy Fits*, as *Saul*, 1 Sam. 16. 14. *Fourthly*, By Seducing others, 1 King 22. 21, 22. 2 Cor. 4. 4. *Fifthly*, By manifold and fearful *Temptations* to Sin and Wickedness. *Sixthly*, By *Prevailing* in such *Temptations*. *Seventhly*, By *Accusing* before God those, with whom they have so prevailed. *Eighthly*, By *Hindring* Men from doing Good things.

C H A P. VII.

IN the Third place, *Satan* is a || *Potent Enemy*; which appears from || *The Devil is a Potent Enemy*.
 1. His Names. 2. His Nature. 3. His Number. 4. His Order and Unity.
 5. The *Mighty Works* that are Attributed to him.

S E C T. I.

First, *Satan* by reason of his Power, Might and Strength hath Names, which denotes the same unto us. Hence it is, that he is called, *The Strong Man*, Luk. 11. 21. *The Prince of the Air*, Ephes. 2. 2. *The God of this world*, 2 Cor. 4. 4. All which Titles do shew, that the *Devil* is a *Potent Spirit*, and an *Enemy* not to be Contemned either by *Godly* or *Ungodly*: Whence it is, that we are all Com-manded to Watch, 1 Pet. 5. 8.

S E C T.

S E C T. II.

Secondly, The Devil's Nature shews his Power: 'Tis Angelical. Bless the Lord, ye his Angels, that excel in Strength, Psal. 103. 20: Strength is put for Angels. Psal. 78. 25. They did eat Angels Food: Hebr. The Food of the Mighty. In two things the Power of Angelical Nature will appear; In its Superiority, and in its Spirituality.

First, Its Superiority. Angels are the Top of the Creation: Man himself made a little lower, than the Angels. Now, in the Works of Creation, the Superiour hath a Power over the Inferiour; the Beasts over the Grass and Herb, Man over the Beasts, and Angels over Man.

Secondly, The Spirituality of their Nature. The Weakness of Man is from his Flesh: His Soul made for great Enterprizes, but weighed down with a Lump of Flesh, is forced to
Row

Row with a Strength fuitable to its weak Partner: But now, the *Devils* being *Angels*, have no such Incumbrances; no Fumes from a Fleshly Part to cloud their *Understanding*, which is Clear and Piercing; no Clog at their Heel to retard their Motion, which for Swiftneſs is ſet out by the *wind*, and *Flame* of *Fire*: Yea, being *Spiritual*, they cannot be Reſiſted with Carnal Force; Fire and Sword hurt not them. The *Angel* which appear'd to *Manoah*, went up in the Fire that conſumed the Sacrifice; though ſuch hath been the Dotage, and is at this Day of Superſtitious Ones, that they think to Charm the *Devil* with their Carnal *Exorcifms*. Hence the *Romiſh Reliques*, *Croſs*, *Holy-water*; yea, and among the *Jews* themſelves in Corrupter Times, who thought by their *Phylacteries* and *Circumciſion* to ſcare away the *Devil*; which made ſome of them Expound that *Cant. 3. 8.* of *Circumciſion*: *Every Man hath his Sword on his Thigh, becauſe of Fear in the Night.*

H

By

By *Sword on the Thigh*, they expound *Circumcision*, which they will vainly have given as a Charm against *Evil Spirits*, that affright them in the *Night*. But, Alas! the *Devil* cares for none of these; no, not for an Ordinance of *God*, when by *Fleshly Confidence* we make it a Spell: He hath been often bound with these Fetters and Chains, (as it is said of him in the *Gospel*) and the Chains have been plucked asunder by him; neither could any Man thus tame him. He esteems (as *Job* saith of the *Leviathan*) Iron as Straw, and Brass as Rotten Wood: It must be a Stronger than the Strong-Man, that binds him; and none Stronger but *God the Father of Spirits*. The *Devil* lost indeed by his Fall much of his Power, in relation to that Holy and Happy Estate in which he was Created; but not his Natural Abilities: He is an *Angel* still, and hath an *Angel's Power*.

S E C T. III.

Thirdly, The Number of *Devils* adds to their Power. What Lighter than the Sand? yet Number makes it Weighty. What Creature less than *Lice*? yet what Plague greater to the *Egyptians*? How Formidable then *Devils* be, who are both for Nature so Mighty, and for * *Number* such a Multitude? There are *Devils* enough to Beleague the whole Earth: Not a Place under *Heaven*, where *Satan* hath not his Troops; Not a Person, without some of these *Cursed Spirits* haunting and watching him where-ever he goes: Yea, for some special Service he can send a *Legion*, to keep Garrison in one Single Person, as *Mark* 5. And if so many can be spared to attend One, to what a Number would the Muster-Role of *Satan's* whole Army amount, if known? And now tell me, If we are not like to find our March difficult to *Heaven*, (if ever we mean to go thither) that are to pass through

* *Est autem horum (i. e. malorum Angelorum) quoque numerus magnus, sed in Scriptura non definitus. Piscat. in Calvin Institut. pag. 20.*

the very Quarters of this Multitude, who are scattered over the Face of the Earth? When Armies are Disbanded, and the Roads full of Debauch't Souldiers, wandring up and down, it's dangerous Travelling; we hear then of Murders and Robberies from all Quarters. These Powers of *Hell* are that Party of *Angels*, who for their Mutiny and Disobedience were cashier'd *Heaven*, and thrust out of that *Glorious Host*; and ever since they have straggled here Below, endeavouring to do Mischief to the Children of Men, especially them that Travel in *Heaven-Road*.

S E C T. IV.

Fourthly, Their *Unity* and *Order* makes their Number Formidable. We cannot say, there is Love among them, that *Heavenly Fire* cannot live in a *Devil's Bosom*; yet there is *Unity* and *Order* as to this: They are all agreed in their Design against *God* and *Man*: So their *Unity* and *Consent* is knit together by the

the Ligaments not of *Love*, but of *Hatred* and *Policy*; *Hatred* against God and his Children, which they are filled with; and *Policy*, which tells them, That if they agree not in their Design, their Kingdom cannot stand. And how true they are to this their Wicked Brother-hood, our *Saviour* gives a fair Testimony, when he saith; *Satan Fights not against Satan*. Did you ever hear of any Muriny in the *Devil's Army*? or, That any of these *Apostate Angels* did freely yield up one Soul to *Christ*? They are *many*, and yet but *one Spirit* of Wickedness in them *all*. *My Name*, said the *Devils*, (not Our Name) *is Legion*.

S E C T. V.

Fifthly, The *Mighty Works* that are Attributed to these *Evil Spirits* in Scripture, declare their Power; and these either respect the *Elementary*, *Sensible* or *Intellectual Part* of the *World*. The *Elementary*: What dreadful Effects this *Prince of the Power of the Air* is

|| In sum-
 ma, triplici-
 tur possunt
 nocere, su-
 pra nos, in-
 tra nos, &
 circa nos.
 Supra nos;
 tempestates
 & procellas
 ciendo, ful-
 gura & to-
 nitrua ejam-
 laudo, frago-
 res horrendos
 edendo, nu-
 bes cogendo.
 Intra nos;
 sensus inter-
 nos & ex-
 ternos volun-
 temq; mo-
 vendo & im-

able to produce on that, see in the
Word:. He cannot indeed make the
 least Breath of *Air*, Drop of *Water*,
 or Spark of *Fire*; but he can, if let
 loose (as Reverend Mr. *Caryl* saith
 on *Job* 1.) go to *God's* Store-House,
 and make use of these in such sort,
 as no Man can stand before him:
 He can hurl the *Sea* into such a
 || Commotion, that the *Depths* shall
 Boil like a Pot, and disturb the *Air*
 into *Storms* and *Tempests*, as if *Hea-*
ven and *Earth* would meet. *Job's*
Children were Buried in the Ruins
 of their House by a Puff of his
 Mouth; yea, he can go to *God's* Ma-
 gazine, (as the same Author saith)
 and Let off the Great Ordinance of
Heaven; causing such dreadful *Thun-*
der and *Lightning*, as shall not only
 Affright, but do real Execution, and
 that in a more dreadful Way, than
 in the Ordinary Course of *Nature*. If
 Man's Art can so sublimate *Nature*, as
 we see in the Invention of *Powder*,
 that hath such a strange Force; much
 more able is he to draw forth its
 Power. Again, Over the *Sensitive*
 World

world his Power is Great ; not only the *Beasts*, as in the *Herd* of *Swine*, hurried by him into the *Deep* ; but over the *Bodies* of *Men* also, as in *Job* ; whose fore *Biles* were not the Breakings-out of a *Distempered Nature*, but the *Print* of *Satan's Fangs* on his *Flesh* ; doing that suddenly, which in *Nature* would have required more time to *Gather* and *Ripen*.

*pellendo, si-
ve id fiat ex
parte orga-
ni, siue ex
parte obje-
cti; turban-
do humores,
loco moti-
vam impel-
lendo, vitio-
rum fomites
submini-
strando. Cir-
ca nos; loco*

*movendo bono nostra, edes concutere & convellere, fluvio-
rum cursus & alveos mutare, pascua noxiis succis imbue-
re, fructus mutare & excutere, pecudes morbis afficere.*
Alsted, Syst. Theolog.

CHAP. VIII.

Containing the Second *Deducti-
on*.

SECT. I.

If it be so, That such who are most
Eminent and Renowned, may Fall ; *Deduct. 2.*
H 4 then

then this consequently follows: *Let him that Standeth, take heed lest he Falls.* This is the same *Exhortation*, that the *Apostle* makes use of in 1 Cor. 10. 12.

Oh *Christians!* Consider, though now you are in your Beauty, Vigour and Strength; yet a Time may come, wherein your Strength may be over-Match'd, and *Satan* may be too Hard for you. † *Peter* was Confident, that he should keep close to his *Master*, in the Face of all Difficulties whatsoever; but *Satan* was too hard for him. *Peter* presumed upon his own *Strength*. 'Tis Just with *God*, that he who trusts to Himself, should be left to himself: *Self-jealousie* is very good. *Man* is a Proud piece of *Flesh*: He is apt to be highly opinionated of himself. That which is my aim at this time, is, That *Christians* would deny all Supercilious Thoughts of themselves; and not as *Peter*, who denied *Christ* for want of denying Himself: Not as * *Fox Act.* * *Pendleton*, who was Confident of himself, and said:

† *Though I should Dye with thee, yet will I not Deny thee.*
Matth. 26.
34.

* *Fox Act.*
and *Mon.*

This

This Fat of mine shall melt in the Fire for Christ.

But instead of that, his Courage melted.

Not as these *Clouds of Witnesses*, who for some time were *Glorious Professors*, and shined as *Stars* in the *Church-Hemisphear*; yet have been *Falling Stars*:

Porphyry, Julian, Cardinal Pool, Gardiner, Judas.

Nay, some *Saints*, through *God's* with-drawing the Influence of his *Spirit*, have for a time Relapsed: As *Cranmer*, and *Origen*, whose Heart fainted in the *Seventh Persecution*, and he Offered *Incense* to the *Idol*. Who, that knows the Fierceness of a Tryal, or the Falseness of his Heart, will not Fear? The † Trembling Reed oft stands, when the Confident Cedar falls.

† *Si vis esse securus, semper time.*

There are certain Helps, which if observ'd, I am confident, will Antidote many, that now Stands, not to Fall.

SECT. II.

First, Try thy self (O Christian) throughly afore-hand:

If we would Judge our selves, we should not be Judged, 1 Cor. 11. 3.

Though I cannot say, If we would Try our selves, we should not be Try-ed; Yet this I can say, If we would Try our selves, we should be the more likely to abide the Tryal of the Lord.

'Tis for want of this, that many times we are shaken, when the Winds of *Temptation* or *Persecution* blow a little upon us.

How is it with thee now (O Christian) in thy present Course? Art thou Converted, and Born again? Doeſt thou Walk with God? Doeſt thou Live with God? Suppose an hour of *Temptation* should come, How dost thou think, thou couldst endure it? Suppose, that now thou wast to || Burn at a Stake, and the *Fire* was kindled before thee, Wouldst thou embrace it, rather than Deny Christ?

|| Blessed
Bilney tried
his Finger by
himself in

Christ? Put, I beseech thee, such *the Candle,*
 Practical Questions, and Soul-search- *before his*
 ing *Queries* as these are, to thy self; *whole Body*
 and as thou findest thy Heart to *in the*
 Echo there-unto, accordingly thou *Flames at*
 may'st judge, how it would be with *the Stake.*
 thee in a time of Tryal. What? am
 I now in my Graces, and my Obe-
 dience? Do I Love *Christ*, Believe in
Christ, and Abide in Him? Is my O-
 bedience also Sincere, Impartial, E-
 vangelical, Universal and Perpetual?
 By thy *Active Obedience*, guess (O
Christian) what thy *Passive* may
 be.

Enter therefore (O my *Soul*) into
 thy Closet, and there Rip up thy
 Self; Dissect and Anatomize thy En-
 trails: It is good to Try thy Self
 now, because (as afore-said) thou
 may'st guess a little thereby, how
 thou wouldst endure an Hour of
Temptation, should it come. Besides,
 it may * Prevent *God's* Trying of
 thee: Would we but † Try our selves
 in Secret, *God* would forbear Trying
 of so much as he doth: But know,
 If thou wilt not Try thy Self alone,
 by

* Pre-ap-
 prehension
 is the Mo-
 ther of Pre-
 vention.

† Sel^t-Exa-
 mination is
 a Root,
 which bears

Self-Knowledge; *and at the Top of it grows Assurance; which is Apex Fidei, The Highest Nature of Faith.*

by the *Sun-Light* of God's Word, thou shalt be Tryed by the *Candle-Light*, the *Fire-Light* of his Dreadful Works. The *Flail of Tribulation* will discover the *Chaff* from the *wheat*, and the *Fire of Affliction*, the *Dross* from the *Gold*. How dost thou think to Welcome a *Prison*, Kiss a *Stake*, Smile at *Torments*, Look a Violent *Death* in the Face, with Colour in thy Cheeks, and Courage in thy Heart? How doe'st thou think to endure such a Fiery Tryal, that never did'st Try thy Self afore-hand?

S E C T. III.

Secondly, The only way to Stand in Tryal, is to *Expect* them: This is one Chief Expedient. No Man whatsoever, how Good, Just, Pious, Wise so-ever, can by any Means expect to be exempt from one kind of Trouble or other, at one Time or another, in one Measure or another; and therefore, why dost thou promise to thy self Safety and Security? If thou
art

art a *Christian*, thou must be Tried:
Christ thy Captain was Tried, al-
 though there was not any Fuel at
 all in him, to invite *Satan's Tempta-*
tions. This *Life* is a Ring of || *Mi-*
tery; We only Change our *Troubles*,
 not Finish them. *Man's Life* and
Misery are Twins: We may as well
 separate *weight* from *Lead*, as † *Trouble*
 from a *Man's Life*. We came in-
 the World with a *Cry*, and we go out
 with a *Groan*: And who will not
 say, but these are *Tryals*; and *Man*
 is Born unto them, even as the *sparks*
 fly upward: And therefore, if here
 is not Grounds to expect them, I
 know nothing at all. Now, he that
 expecteth *Trials*, will doubtless pre-
 pare for them: What *Man* that is
 subject to sudden *Qualms*, but will
 have some Comfortable *waters* to
 take, when-so-ever they come again.
 You are Wise, and know how to
 Apply it.

|| Quid est
 diu vivere,
 nisi diu tor-
 queri. Aug.

† Life is
 interlarded
 with Trou-
 ble. Wat-
 son.

S E C T. IV.

Thirdly, Trust not thy Self against such a Time. This is *Self-Confidence*, and you know, that was the Undoing of *Peter*, and others, that I have already instanc'd: Believe thy own *Weakness*. The *Vine* being weak, Twists about the *Elm* to support it: A good *Christian* being Conscious of his own Imbecillity, Twists by *Faith* about *Christ*. Alwayes when a Trial comes, go out of *Self* to * *Christ*, or else thou Fallest.

* *Believers*
should al-
wayes keep
their Recum-
bence upon
the Goodness
and Mercy
of God.

S E C T. V.

Fourthly, Wean thy Self from the Love of the world, and Converse with things Above. Let thy Thoughts, Hopes and Desires Ascend up to Heaven. Many are Foil'd by *Satan*, through setting too great an Estimate upon the world; the greatest Engine that the *Devil* hath, whereby to Enchant and Ensnare poor silly Souls. Who more free from Temptation than

than such, that set lightly by the Things of this *Life*: But alwayes observe, such that *Love the* † *world* Inordinately, and are plung'd in the Business thereof, are seldom or never freed from a *Temptation*.

† *Mundus
turbatur &
amatur.*

SECT. VI.

* *Fifthly*, Give thy self to *Prayer*: *Prayer* sets *God* at Work. And one of the greatest Preparatives for Tryals, we have: When *Christ* Prayed, he met *Judas*. This is the Compleation of all that I have said before: *PRAY. Lead me not into Temptation, but Deliver me from Evil.*

* *Mittamus preces
cordis legatos. Cypr.*

And for this thing I besought the Lord Thrice.

Matth. 6.
13.

2 Cor. 12.
8.

Prayer is the Key, that opens *God's* Store-House; and fetches out from thence those Mercies, that our various Wants and Necessities calls for.

C H A P. IX.

Containing the *Third, Fourth, Fifth, Sixth and Seventh Deduction.*

S E C T. I.

Deduct. 3.

If it be so, That such, who are *Eminent*, may Relapse; then let us not Censure all that have Relaps'd, and been Guilty of Miscarriages. *Eminent Christians* have been over-taken with a Fault; and therefore be Tender in your Judging; and not be as some, who are Cenforious and Rash, mis-judging the Cases of such, that have been over-come by a *Temptation*. The *Tempted* are to be Succoured, much less Censured: Surely, such have not Learnt *Christ*, who have not learnt this. So that there is great Cause of *Lamentation*, when we consider, what little *Commiseration* is shew'd unto the *Tempted*, even by them that pretend very much unto *Religion*.

ON.

on. Ah! It grieves me exceedingly, I can truly say; because I see not that *Sympathy* in the *Professors* of this Age, as there ought to be. What Censures and Reproofs do we abound with, (to our Shame be it spoken?) We should consider our Selves, as of the *Body*, and such that may be Tempted. *Gal. 6. v. 1.*

Brethren, although a Man be overtaken in a Fault, ye which are Spiritual, restore such an one in the Spirit of Meekness, considering your Selves, &c.

I am verily perswaded, that scarce any Age hath afforded less of *Souls*, that understand the *Doctrine* of *Temptation*, than this: And therefore it is, that a Loving Charitable, Sympathizing and Caring Carriage is no more manifested unto such, that are attended with *Temptations*. Thou that Censurest those that are Tempted, may'st as well Censure our *Saviour* himself; for he was Tempted. Thou hast more Reason (O Man) to be Jealous of thy Self, that hast not been Tempted; than others, that

I have

Heb. 2. 18.

have been Tempted. More-over, none are able to *Speak a Word in Season* unto such that are Tempted, than those who have been in like-manner Exercised.

A Man that hath Rid over a Place where are *Boggs* and *Quick-Sands*, is the fittest to guide others through that dangerous Place. Who can better Unmask and Discover *Satan's Policies* and *Sugar'd Lies*, than those who have been long in the *Fencing-School of Temptation*.

SECT. II.

Deduct. 4.

If it be so, That the Confident *Cedar* may Fall, such who are Eminent in *Christianity*, may be subject to *Lapses*; then let not *Christians* themselves, as well as others, think Evil of themselves, because they may sometimes *Halt*, and have a Fall. How many *Christians* have I heard concluding Evil from their *Temptations*; as if no such *Promise* as this was in the *Bible*? *viz.*

All

|| *All things shall work together for Good, for them that love God.*

All Things; that is, the *Best Things*, and the *worse Things*: *Good Things*, and *Evil Things* certainly are included in *All Things*; and if *Evil Things* as well as *Good Things*, then surely *Temptation*: And if so, Why then do some say, as I have heard; *I am not a Child of God, because I am*† *Tempted*: Rather from thence conclude, That thou art a *Child of God*. They are *Bastards*, and not *Sons*, that have not been *Tempted* more or less. *God* had one *Son* without *Sin*, but no *Son* without *Stripes*: *Christ the Corner-Stone* was *Tried*; the rest of the *Stones* in the *Heavenly Building* must also be *Tried*. Why murmurest thou because of thy *Temptations*, thinking amiss of thy self because of them; when-as thou can'st not be a *Refined Christian*, before thou passest through this *Furnace*? Since then it is so, content thy self; believing, that unless *God* had intended *Good* to thee, thou shouldst not have been *Tempted*, as thou hast been: and

I 2

say;

|| *This is Jacob's Staff in the Hand of Faith, with which we may Walk cheerfully to the Mount of God. What will satisfy or give content, if this will not? Watson in Loc.*

† *Temptations stir up the Paternal Compassions in God to them, who are Tempted. Idem.*

say ; *Take (O Lord) the Trial of thy own Grace, bestowed upon thy Unworthy Servant.*

SECT. III.

Deduct. 5.

* *Pride was the first Sin that ever Reigned.*

If it be so, That *Satan* may Foil *Eminent Christians*; then learn, whence it is, that *Satan* is a *Proud Spirit*: *Pride* indeed he had, before ever he Foil'd our First Parents, and our Selves; for * *Pride* it was, that made him a *Devil*: Yet doubtless, this adds much to his *Pride*, That he sometimes by Permission doth overthrow many of our Brave *Christians*. *Satan* did much Rejoyce, when he had gotten Advantage of *Peter*, One so Eminent in the Church of *Christ*. Oh! therefore *Believers*, beware of *Satan's* Devices; because if thou Fallest, he will Triumph.

SECT. IV.

Deduct. 6.

If this be so; then we may hence learn, That if *Eminent Believers* do Overcome *Satan*, it is not in and by their

their own Strength: But when they are Foil'd, it is, because they went against him in their own Strength. *Of our selves we can do nothing*; it is God in † *Christ*, that must do all for us. If we Fight alone with the *Goliath* of *Hell*, we are sure to be vanquished. Separate the *Soul* from the *Body*, and it is incapable of Action or Service: And so, take *God* from the *Soul*, and it will be incapable of Wrestling with such a Mighty *Spirit*, as the *Devil* is. Let *Believers* be like the *Vine*, that being weak, twists about the *Elm* to support it: Being Conscious of our own Imbecillity, we should twist by *Faith* about *Christ*,
2 Cor. 12. 9.

And in Him we are more than || *Conquerours*

Phil. 4. 13. *I can do all things through Christ, which Strengthens me.*

Sampson's Strength lay in his Hair, Ours lies in our Head *Christ*. *Jesus Christ* hath laid his Feet upon the Neck of that *Old Serpent*; and will enable you so to do, if you will trust in him, and accept of him as

† *Venit Diabolus, subvenit Christus.*

|| *God is above the Devil, should be every Tempted Soul's Motto.*

the *Captain* of your *Salvation*. If *Christ Jesus* doth but bring in his *Auxiliary Forces*, *Satan* shall then be trodden down.

SECT. V.

Deduct. 7.

If this be so; then from hence we may learn, What a mighty Power of *God* that Power is, which is concern'd in the *Preservation* of a *Believer*.

What a Mighty Power of *God* is concern'd in our *Preservation*, as we are *Creatures*? more, as we are *Christians*. Consider *Man*, as he is a *Creature*, and we may stand amaz'd at the exceeding Great Power of *God* in his *Preservation*! What a Tender thing is *Man*, when he is in the *womb* of his *Mother*? and how subject is he to *Mis-carrying*, even while he is there? And what *Expectation* is there of his *Coming forth* into the *World*, mingled with *Hopes* and *Fears*, lest he should become *Abortive*? And Lo! *God* in time brings him forth; and a Perfect *Man* he is,

as

as to the Limbs and Lineaments of his *Body*; notwithstanding the Perils and Dangers, that encompassed him about, when he was but an *Embryo* in the *womb*.

And then afterwards Consider him not only in the *womb*, but consider him also in his *Infancy*, *Child-hood*, *Youth*, *Riper Years* and *Old-Age*; the *Miseries*, that are proper to all these, and the *Dangers*, that he has gone through in all these; and it is a *Miracle*, that *Man* should live to *Old-Age*.

But further Consider him, as a *Christian*; and so you may have a greater Prospect of the Admirable *Power of *God*. A *Soul* is no sooner New-Born, but immediately *Trials*, *Agonies* and *Conflicts* do come in upon him, as a great *Tempestuous Sea*. The first Cry (sayes one) of the New-Born *Infant* Allarums all the *Devils* of *Hell*. The *Devil* and the *world* set themselves in Battle-Array against the Children of *God*: And one would think it impossible, for one to become a *Christian*: Nay in-

* We are
kept by the
Power of
God thro
Faith unto
Salvation,
1 Pet. 1. 5.

deed, all things considered, and it is a *Miracle* to be a *New-Creature*.

And when a *Man* becomes a *New-Creature*, what an Admirable Power is concerned in the Preserving of him, as such? What Difficulties goes he through, and wrestles with, before he gets into the Port of *Heaven*: So that indeed, all that are Saved, are Saved with a great deal of Difficulty.

C H A P. X.

Containing the *Eighth* and Last *Deduction*.

S E C T. I.

Deduct. 8.

If this be so; then hence I infer the Reason, Why many of *God's* own *Children* walk with sad Countenances, hanging down their Heads like so many *Bull-Rushes*? 'Tis because the *Devil* many times Bruises them by
Falls,

Falls, and breaks their Bones; inso-
much that they can have no Rest at
all. We should be in a perpetual
Shine, were it not for Showers of
Rain ever and anon falling from the
Eyes, by reason of Cruel Buffetings
from *Satan*. Here we are troubled
with a *Vigilant, Subtil Adversary*, that
breaks our Peace, and Disquiets us
exceedingly: Were it not for a
Tempting *Devil*, and a Deceitful
Heart, what brave Lives might we
live? But because these attend us,
therefore are we oft-times disquieted,
our Strength declines, and our Knees
wax feeble. *Good Lord, vouchsafe*
therefore thy Strength, and let thy Com-
forts delight our Souls; else the Devil,
that Nimrod and Cruel Hunter, will pur-
sue our Souls even unto Death. This
Creates in us Longings after *Heaven*,
because then we shall be Tempted
no more: Here we are in a perpe-
tual Hurry, and in a constant Fluctuation.
Our Lives are like the
Tide, sometimes Ebbing, and some-
times Flowing. What is this *Life*,
but a Warfare? When one *Tempta-*
tion

† *Nulla ibi
insidia De-
monum.*
Bern.

tion is over, another comes. Would to *God*, the *winter* was past, and the Singing of the *Birds* were come! Were we but in *Heaven*, we should be out of Gun-shot: *Heaven* is a Place of Rest; no Bullets of † *Temp-
tation* flie there. We long, till *Death* found a Retreat, and calls us off the Field, where the Bullets flie so thick, to receive a *Victorious Crown*; where, not the *Drum*, or *Canon*; but the *Harp* and *Viol* shall be ever sounding:

*Come Lord Jesus, Come Lord Jesus,
Come quickly, Rev. 22.*

*I long to be Dissolved, and to be
with Christ Jesus, which is far better,
Phil. 1. 23.*

SECT. II.

Deduct. 9.

If this be so; hence I infer the Necessity of a *Spiritual Armour*, which Demonstrateth its self in two things.
1. In that it is Commodious for a Souldier; besides, it is Commanded, *Ephes. 6. 11.* 2. In that if we have
it

it not, *Satan* will get Advantage of us.

But say you, *what is this Ar- Quest.*
mony?

I Answer; It is that Concatena- *Answ.*
tion of *Graces*, which you Read of in
the *Ephesians*.

*wherefore take unto you the whole
Armour of God, that ye may be able to
with-stand in the Evil-Day, and having
done all, to stand. Stand therefore, ha-
ving your Loins girt about with Truth,
and having on the Brest-plate of Righte-
ousness; and your Feet shod with the
Preparation of the Gospel of Peace.*

*Above all taking the Shield of Faith,
where-with ye be able to quench all the
Fiery Darts of the Wicked: And take
the Helmet of Salvation, and the Sword
of the Spirit, which is the Word of
God.*

S E C T. III.

There are Three things, which
are very convenient for the *Christian
Souldier*, and which are included in
the *Spiritual Armour* above said.

First,

First, Addict your selves to a Holy Vigilancy and watchfulness : - Stand therefore. And in the 1 Cor. 16. 13. watch ye, stand fast in the Faith, quit your selves like Men, be Strong.

Vide Sedgwick's Military Discipline. pag. 27, & c.

There are *Three* things, that the *Christian Souldier* should Watch over.

1. The *Forts* or *Bulwarks* of the *Soul*.
2. The *Ports* of the *Soul*.
3. The *Adjacent Out-works*.

First, The Christian's watch must be set over the *Understanding*; for the *Understanding* or *Intellectual Part* of *Man* is the *First Door*, that the *Devil* knocks at; or it is the *First Customer*, that he opens his *Wares* unto: It is the *First Shop*, wherein *Sin* is *Anvil'd*; the *Conceptions* of *Sin* begin there. At this also do all *Hereticks* let fly their *Cunning* and *Poysonous Arrows*: Nay, *Original Corruption* breaks out of thence, infinite *Swarms* of vile, vain, strange, hideous *Cogitations*.

And therefore above all the *watchings*, watch the *Understanding*; that first *Wheel*, common *Spring*, or prime

prime Commander in the *soul*. Watch for it, that the Saving Light of the Knowledge of *Jesus christ* may arise, and dwell within it; and that there may be wrought in it not only an Apprehension of Divine Truths, but also a Subjection unto them, Practical Convictions of *Good* and *Evil*; with that Efficacious Success, that what is *Good*, may be Approved; and what is *Evil*, may be Condemned by you. More-over, that your *Understandings* may be the Seat of Heavenly Wisdom, Divine Meditations, and Right Principles to direct the *will*, compose the *Affections*, and lead your *Conversations* in the many particular Acts and Wayes of them, according to that Righteous and Un-erring Rule, I mean, the *word of God*.

Watch over it, that it be not Captivated by the Powers of *Ignorance* and *Blindness*, (How can you obey that Will of *God*, which you know not?) nor be ensnared by the Subtily of *Heresies*, or *Apostacies*; muchless, that it be over-run with *Atheism*, *Profaneness*, *Blasphemies* against

gainst *God*, his Truths, Wayes, or Servants.

Yea, Watch it against all Idle and Unnecessary Surveys of *Contemplative Evils* (Sparks of *Sin* dallied with in the *Understanding*, may easily beget Flames of *wickedness* in the *Heart*); and against all indiscreet Parleys with *Satan's Temptations*: It is easier to Reject, than to Debate the *Devil's Arguments*: He is sooner Conquered by *Prayer*, than by *Dispute*.

Watch it against all *Curiosities*, and *Extream Itchings*: In the Practicals of *Religion*, it is commendable to be Fervent; but in some *Doctrinals*, Moderation and Sobriety is best. There are some *Divine Mysteries*, which with the Strength of our short *Reason* to dive into and fathom, it is Dangerous: They may be a Consuming Fire, if we presume to come too near. Revealed Things are enough for our *Faith* and *Life*: Leave the Secret unto *God* alone. VVatch it against *wavering Lusts* after *Novelties*.

Once

Once more ; VVatch it against the Insolent *Intrusions* of Corrupt and Proud *Reasonings*. Take not all upon *Trust* or *Semblances*.

Secondly, The *watch* must be also set over the *will* ; that Great *Faculty*, which will either be the Chair of *Lust*, or Throne of *Grace* : VVe may say of it, what the *Prophet* did of the *Figs* ; *Those which were Good, were very Good ; and those that were Bad, were very Bad.*

If the *will* be Corrupt, it is the only of Slaves, the Sink of the deepest *Rebellion*, *Perverseness*, *Resistance*, and Extreamest *Malice* against *Christ*, and his *Doctrine* and *Precepts* : Nothing makes us more Desperately to hold out against all *Heavenly Counsels*, *Discoveries*, *Mercies*, *Entreaties*, *Motions*, than it. *How often (saith Christ) would I have gathered your Children, and ye would not.* But if it be Renewed, and made Good, it is now a *Vital Spring*, and of a large Use and Service to *Christ* and *Grace*. As when a great *City* yields, this brings many
Dorps

Dorps or *Villages* under Contribution: So when the *will* yields to *Christ*, acknowledgeth his *Scepter*, and embraceth his *Laws*, all the *Faculties* of the whole *Man* fall in with it, and become *Tributaries*.

We commonly affirm the *will* to be a *Royal Faculty*, (the most Noble, so the *School-Men*): OVVatch, that it doth not Dis-noble and Stain its Excellency by a Sordid League and Affinity with sinful *Lusts*; but rather raise and felicitate us by a Believing Consent and Acceptance of that great Match betwixt our *Souls*, and our Blessed *saviour*.

We likewise say, That it is a Free *Faculty*, free from Co-action, no Man doubts it; Free, when Freed, we all with St. *Augustine* profess it: *If the son shall make you Free, you shall be Free indeed.*

In that Sense it is Free to *Spirituals*, but not in St. *Paul's* Sense: *I was Free-Born*, Act. 22. 28.

Now VVatch, lest while you vainly Boast in the Strength and Liberty of your *wills*, you be not at the same
time

time invasall'd and imbon'daged to the Service of your Vile and Carnal *Afections*. It is a Ridiculous thing, to hear a *Jay-Bird* vaunt of his Descent and Blood; and it is as sad a thing, to observe a person proudly arguing for *Liberty*, whose *will* yet is fetter'd and intangled, and held with the strongest Bonds of foulest *Sins*.

Lastly, You say, That the *will* is a *Commanding Faculty*; The *School-Men* generally give *Imperium* unto it: And you know, *Sic Volo, sic Jubeo*. Questionless, it is of great Power with all the *Faculties* in *Man*, and for all his *Actions*: But then *Watch*, that you may rather Glory in this, That you have a *will* able to Fall down and Obey *God*, than that you have a *Power* to Resist and Defeat his Intention of *Mercy* and *Goodness*. Let *Men* wrangle as much as they please; of this I am sure, It is a *Miserable Dignity*, that I am able to Dis-obey *God*, and to Damn my *Soul*.

K

Thirdly,

Thirdly, The *watch* must be enlarged unto a *Third Fort*, which is our *Affections*; which are to the *Soul*, as the *Souldier* to the *Centurion*:

If he said to one, Go, he went; if to another, Come, he came.

* Doubtless, as that *Systole* and *Dyaſtole* (of which the *Anatomists* speak) are to the *Heart*, so the *Affections* are to the *Will*; the *Openings* & the *Contractings* of it.

Some call them, the *Messengers* of the * *will*; others call them the *wheels*, the *Chariots*, the *wings*, the *Feet* of the *Soul*.

They are (for their *Motions*) like to those *Two Elements* of *Fire* and *Water*: Whiles kept under, the best *Servants*; whiles keeping us under, the worst *Masters*.

Disordered Affections and *Predominant*, they are nothing else, but so many *Fire-Brands* of *Confusion*, *Land-Floods* exceeding all *Reason*; yea, *Deluges* to bear down our *Graces*. What *Euripides* spake of *Sorrows*, is as true of all *Inordinate Affections*, ἅπας γὰρ ἀνθρώποις βλάπτει νόσος. As in a sudden *Fray* many a *Man* is wounded, so by *Tumultuous Affections* many a *Sin* is increased; and the *Devil* (like *Thieves* in *Uproares*) is most diligent about us, when our *Af-*

Affections are Distempered within us: He can Master us most easily, when we can most difficultly Master our selves. But if the *Affections* be rightly set and composed, they are then the sweetest Spring of *Duty*, the gentlest Hand-Maids of *Grace*, our best Sails for a Course of *Piety*, the Activest Weapons against *Iniquity*; our Flames in *Prayer*, and Wings to *Heaven*. Therefore *watch* these *Affections*: They are a *Cole* quickly Kindled, but not so quickly Extinguished.

Your Safety lies much in this, How they are Set, and how they Work. The same *strings* may make Pleasant *Musick*, or a Jarring *Discord*: All is as they are Set and Fingred. Your *Affections* may be either your Pleasant *Garden*, or your Turbulent *Ocean*: Therefore *watch* them for *Rectitude* of *Motion*, for *Measure* of *Motion*, and for *Order* of *Motion*.

If your *Love* (which is the *General* of the *Affections*) should be set not on *God*, but the *world* or *Sin*:

If your *Hatred* should be directed

not against *Sin*, but *Good Men*; or which is worse, against *Goodness* it self :

If your *Zeal* should not be pure *Flames* for *Divine Glory*, but a burning *Rage* against his *Truth*. If your *Fear* should not be a *Flight* from *Evil*, but an *Apostasie* from *Christ*: If your *Anger* should be a *Displeasure* at another's *Eminencies*, and not at your own *Exorbitances*: If your *Hope* should not be a well-ballanced *Expectation* of *Happiness*, but a blind and venturous *Presumption* of *Mercy*: And if your *Grief* should be *Trouble*, that you cannot be, and do more *Evil*; Ah! how *Vile*, how *Irregular*, how *Dangerous* are *Affections* thus *Routed* and *Dis-ordered*! But if *Love* and *Hatred* be lookt unto to keep their *Right Centers*, to Move towards their *Proper Objects*, to Love nothing but *Good*, to Hate nothing but *Evil*: Now there is *Rectitude*; and now there will be *Peace* and *Comfort*.

But stay not here; watch likewise your *Affections* for their *Order* and

Mea-

Measure: it is difficult to keep and observe these. O! How much *Holiness of Heart*, and how large an *Influence of Spiritual Wisdom* is required to Guide the *Affections* with an even and befitting *Pulse*, to keep those *Mettals* in an *Expedient Heat*, That I should utterly Hate and Abhor the *Sin*, and yet Mercifully Pity and Love the *Person*! Be at the same time throughly Zealous, and yet abundantly Meek! Contend earnestly for the *Faith*, & yet all this Contending to be carried without any *Contentiousness*! Beat down *Errors*, and yet not Revile *Persons*! Patiently bear *Afflictions* and *Injuries* with *Silence*, and yet not Slight any *Suffering* with *Unsensibleness*! That when I do Behold much *Mercy*, yet I should *Fear*! And when I Feel much *Sin*, yet I should *Hope*! Not *Presume*, nor yet *Despair*! But temper *Faith* and *Fear*, *Grief* and *Hope* together.

This is the *Orderly Composure* of our *Affections*; and the *Exercise* of it is very Difficult, though very Necessary: And therefore *watch*!

The last *Bull-wark* or *Fort*, which you must keep *watch* on, is *Conscience*: *Solomon* calls it the *Heart*, which must be kept with all Diligence. There is much to be said, why it is to be *watched*, that I will say but little. Is it not *God's Vicegerent* in *Man*? The *Spy* up on us? Our Great *Counsellour*? Our Best *Friend*, or Worst *Enemy*? Our Heaven of *Peace*, or Hell of *Torment*? Our *wall of Brass*, or *Prison of Iron*?

Know ye not the Vigorous *Supports* of its Excusing *Testimony*? What Confidence it gave to the *Martyrs* at the Bar? and what Rejoycing even in the *Flames*?

Have ye not heard the Terrible *Affrightments* and *Amazements* of its Condemning *Power*? How when it hath been awaken'd and stir'd, it hath so Imprinted on the Proud *Sinner* the *wrath* of the Great *God*, that he hath been driven to Great *Confernation*?

Well! be Advised in time! Great *Sins* will make Great *wounds* in *Conscience*; yea, and Little *Sins* Committed

mitted against the *Light of Conscience*, will occasion great Stirs and Troubles. Speak no more against *Conscience*! Write no more against *Conscience*! Flatter no more against *Conscience*! Live not in any *Sin*! do nothing against *Conscience*!

Remember what befel *Francis Spira*, who adventured against the strong *Dictates* of his *Conscience*; he could not Recover *Peace* to his Dying-Day. Remember what befel *Origen*, who consented to *Sacrifice*: But Lord! What Horrors! what Confusions! what Lamentations! what Despairs! what Extream Exigencies in *Conscience* did attend him for Sinning thus!

Remember *Judas* also, who Sold his *Master* to the *High-Priest*: He Sold his *Master* indeed, but Sold his *Peace* too. Instantly is he Arrested, and Charged by *Conscience*; and the Guilt of his *Sin* Crucified Him, before the Rage of the *Souldiers* could Crucify his *Master*. No Rest! no Hope! He chose *Death* rather than *Life*; and hastened to *Hell* it self for some Ease!

O therefore, *watch* to *Conscience*!
 Get it Renewed and Purged from
Dead Works! Obey it, when it brings
Light from *Heaven* to *Command*!
 Wound it not by *Corrupt Errors* and
Practices! Keep it Undeiled, and
 Resolute. Farewel Peace! farewel
 Comfort, Hope, *God*, *Heaven*, *Hap-*
piness, if you Sell your *Conscien-*
ces!

But if you would Live in *Life*,
 (Enjoy your *Selves*!) Live in *Death*,
 (Enjoy your *Hopes*!) Live after
Death, (Enjoy *God* and *Christ*!) As
 you desire Comfort from *God*, from
 the *Creatures*, from your *Selves*, *watch*!
 keep *Conscience* Right and Sound!
 No, not for all the World make
 Shipwrack of *Conscience*! Thy *Ark* is
 Lost, if *Conscience* be Split.

Secondly, The *Ports* or *Gates* to be
 Watched and Guarded; by which
 we Go out, and an *Enemy* may Come
 in. These *Ports* are our *Outward*
Senses, by which the *Soul* Goes out,
 and *Objects* Come in.

I cannot so distinctly Prescribe for these, as for the rest; only this we know, That *Sensible Objects* have great Force to actuate and excite *Peculiar Corruptions*; and *Vile Temptations* usually slip in, and Co-operate with *Outward Representations*. *Satan* by the Goodly *Fruit* deceived the Eye of *Eve*, and Corrupted her to *Transgression*. *David's* wandring Eye occasioned two Horrid *Sins*, one of *Adultery*, the other of *Murder*.

Therefore set a Strict *Watch* upon this *Port*, or *Sense of Seeing*. *Job* did so: He made a *Covenant with his Eyes*. And *Solomon* Advises the *Yunker* not to *Look on the wine*, when it gives its *Colour in the Glass*: And also not to *Come near the Doors or Presence of the Strumpet*. *Epiphanius* saith, That in the *Old Law*, when any *Dead Body* was carryed by any *House*, they were enjoined to *shut their Doors and windows*. And in a *Moral Sense* the same *Counsel* were good for us: When any *Objects* are apt to come in at the *Windows of our Eyes*, Entifing,

tising, Alluring us to *Sin*, shut the Windows presently, lest *Death* should Enter by them.

† *Oculus meus deprædatus est animam meam.*

My Eye (saith *Jeremy the Prophet*) affects my Heart: Some read it thus; *My Eye hath Sacked or* † *Rifled my Soul.* How Genuine that Reading is, I stand not on; only this, A Careless Eye may quickly make a Graceless Soul.

The same might be said for another of our *Ports*, viz. our *Hearing*: It is a double Wicket, and hath a double Lock. Not that we should be ready to *Hear* Much, but Well. Generally we account *Hearing* the Sense of *Discipline*; and so it is, either of Good or Evil: But Naturally more open to *Syren's* Songs, than to *Heavenly* Ditties; to *Ziba's* Slanders, *Doeg's* Informations; to Flatteries, to Evil Counsels, Speeches, Seductions; rather than to the Precepts, and Afflictions, and Reproofs of *God*. And therefore not without Cause doth *Christ* double the Guard at this Port: Take heed, what you Hear; and,
Take

Take heed how *you* Hear. He Watcheth well at this, who delights to *Hear* the Voice of *Christ*, and to follow it.

Thirdly, The Out-works to be watched.

The *Out-works* are our *Conversations*: These *works* of ours are that Part of our Camp, which faces towards the World, the Eyes of Men.

There are some *Internal Operations* of the *Soul*, as the *Thoughts* and *Desires*, &c. which only *God* can see, and our own *Consciences*: And there are other *Operations*, as *Words* and *Actions*, which are *External*; which all the World may see: And according to the Difference of our Relation to *God*, and Condition of Place with *Men* they are more or less *Conspicuous* or *Observable*.

Christ gives this general Advice: Let your *Light* (he meaneth principally that *Light of Life*) so shine amongst *Men*, that they may see your Good *Works*, and Glorify your Father.

An-

Answerable to it is St. Pauls Admonition to the *Philippians* :

Let your Conversation be such, as becometh the Gospel of Christ.

Men judge of our *Inward Temper* by our *Outward Pulse* : Not what we are, but what we do, is the Object of their Eye, and the Copy of their Imitation.

I will say no more of this; but let your *Conversations* be as straight a Line, as may be, still drawn by the Rule: As Fair a Letter as may be, still written without Just Rebuke or Spot: As even a Ballance as may be, hanging without Fraud and Injustice: As Fruitful a Grape as may be, dropping out into all the Good Works of Piety and Charity: And as Sober a March as may be, without Vain Excesses, and Boisterous Luxuriousness.

And thus you have heard touching *Christian Watchfulness* and *Vigilancy*; what it is they are to *Watch*; and how they must *Watch* it.

S E C T. IV.

Secondly, Adventure not upon *Occasions* of *Sin*, lest thereby you Tempt the *Devil* to Tempt you. It is our Wisdom, as we would shun *Sin*, to avoid all *Occasions* of all *Sins* what-so-ever.

Stand therefore at a great || Distance from *Satan*: Take heed of Nibling and Playing with the *Devil's* Golden-Bait, lest the Hook catches you. Go not near the House of the Harlot; but Fly from all Appearance of Evil, 1 Thes. 5. 22.

|| Do as Mariners; when they know of a Rock that will split them, they go not near it.

The best Course to prevent Falling into the *Pit*, is to keep at the greatest Distance: Such, that do adventure to Dance upon the Brink of the *Pit*, may by the Just Judgement of God fall into the *Pit*. Would you not be Infected by the *Plague*? Come not near those Houses then, in which the *Plague* is. Would you avoid a *Snare*? Come not near the *Snare* then.

S E C T. V.

*One Trai-
tor within
the Castle
may do more
Hurt, than
a Multitude
of Enemies
without.

Holy Poli-
carp, in the
time of the
Fourth Per-
secution,
when he was
Commanded
but to Swear
One Oath, .
made this
Answer :
Four-score
& six Years
have I ser-
ved God, &
all this while
he never
hurt me ;
How then
can I speak
Evil of so

Thirdly, Delight not so much as
in *One Sin ; Reserve not One Be-
loved Lust : Cherish not One *Deli-*
lah upon the Lap of thy Soul ; for
if thou dost, it will break thy Peace,
and give thee (as *Sampson*) into the
Hands of the *Philistines*. One Sin is
enough to entice the *Devil*, to entice
thee : One Flaw in a *Diamond* takes
away the Lustre and Price : One
Puddle, if we wallow in it, will De-
file us : One Turn may bring a Man
quite out of the VVay : One Hole
in a Ship will Sink her : One Dram
of Poison may poison a Man : One
Stab at the Heart may kill : So One
Sin Allowed, Retained, Cherrished
and Practised, will certainly undo a
Man. *Satan* can hold a Man fast e-
nough by One Sin, that he allows and
Lives in ; as the *Fowler* can hold the
Bird fast enough by One Wing, or by
one Claw.

One *Sin* is enough to make the
Devil run after you : One *Sin* (I say)

is enough to make the *Devil* adventure upon you ; it is enough to Encourage him in Assailing you. For *Sins* are the *Devil's* In-mates ; and if you give way to them, they will make way for him. Say therefore unto all your *Sins*, as *Ephraim* to his *Idols* ; *Get ye hence, I have no more to do with you.* Cast them out, and shut the Doors against them ; and if they make Signes for Admittance, give them none at all : But say to them, *I know you not ;* than *God* to say to you, *I know you not !*

Finally, Be not like *Herod*, who though he heard *John the Baptist* ; yet Respecting and taking Delight in *Herodias*, he was spoyl'd.

SECT. VI.

Fourthly, Hide (with *David*) the Word of *God* in thy Heart. *Psal.* 119. v. 11.

Thy † word have I hid in mine Heart, that I might not sin against thee.

I have hid it as a Treasure, that I might not lose it ; and as a Rule, that

good a Lord and Master, who hath thus long preserved me. I am a Christian, and cannot Swear : Let Heathens and Infidels Swear, if they will ; I cannot do it, were it to the Saving of my Life.

Notable also is that Instance of *Marcus A-rethufius*.

† *Heret mihi semper in animo tua Lex, ne unquam ab illa declinem, & qua in re te offendam.*
Simeon de I Muis.

I might not Sin against thee.

No *VVeapons*, but *Spiritual VVeapons* will be Useful and Serviceable in Fighting and Combating with the Devil.

The VVeapons of your VVarfare are not Carnal, but Mighty through God, to the casting down of Strong Holds.

|| *Gladius dicitur Sermo Divinus, quia sicut gladius carnes praecidit, sic & Sermo Divinus concupiscencias carnales.*
Chrysoft.
hom. 8. in Matth.

Now the *VWord* of God is one of these *Spiritual VVeapons*, viz. The *Sword of the || Spirit*: And there is no *Sword*, but the *Two-Edged-Sword* of the *Spirit*, that will be found to be Metal of Proof, when a *Soul* comes to Fight with the Devil. 'Tis not a Spitting at *Satan's* Name, nor Crofing your Selves, nor Leaning to your own Resolutions, that will get you the Victory. 'Twas not *David's* Sling nor Stone, that gave him the Honour and Advantage of setting his Feet upon *Goliath*; but his *Faith*, in the Name of the Lord of Hosts. The *VWord* of God Read, Heard and Meditated is a Sovereign Remedy against the Devil's * *Temptations*. The *VWord*, that *Sword* well handled in its Preceptive, Promissive and Threatning Part,

* *Vide Capel. on Tentation, pag. 97, 98, 99, 100, 101, 102, 103.*

Part, will fend the *Devil* packing. A few big Words of our own will not make this Mighty and Crafty *Foe* to fly the Field: It must be done by the *word*, which is mighty through God. *Learn of * Christ* (saith *Luther*) to have our Bible at command, and Satan will not dare to stay: For all the Devils in Hell cannot stand before the *Breath of the Lords* Nostrils.

But for thy Instruction in managing of this *Spiritual weapon*, and that thou may'st not err, or be mistaken, I shall Transcribe a Pregnant Line out of *Mr. Capel*, in his Book of *Temptation*, viz.

I speak not, as though we were to turn the Text of Scripture into a Charm; as though to repeat a Place by Rote, and in a heartless manner, would prove a Bug-Bear to Satan.

* Believers
when they
are Tempted,
should plead
as Christ
their Savi-
our: Scrip-
tum est,
It is Writ-
ten.

S E C T. VII.

† *Mittamus preces cordis Legatos. Cypr.*

|| *Dei sacrificium, Diaboli flagellum, & Christiani subsidium.*

|| *What the Key is to the Watch, that Prayer is to Religion: It winds it up, and sets it going.*

Fifthly, and Lastly, Give thy self to † Prayer: Prayer sets God at work; and Satan is sooner Conquer'd by that, than by Disputing. Eve disputes, and falls in Paradise. Were we not better at Praying than Disputing, Satan would quickly get the Mastery of us. Prayer is a || Sacrifice to God, a Scourge to the Devil, and a Shelter to the Soul.

Doth the Devil, that Mighty Nimrod and Hunter, pursue thee? Draw nigh to God, and he will undertake for thee: Look up to the Captain of thy Salvation: And when a Temptation comes, say; Ah Lord! Here is a Temptation, that would Force me, that would Deflour my Soul; and I have no Strength to withstand it. Oh! Help, help, for thy Honour's sake! for thy Son's sake! for thy Promise sake!

Immure thy self (O my Soul!) as in a Curious Labyrinth, from the tumultuous World; and like a Spiritual

tual *Dadalus*, take to thy self the Wings of *Faith* and *Prayer*; and so fly into the midst of *Heaven*, among the *Cherubims*, where thou shalt be secured from the Violent † Assaults of that *Red Dragon*, and *Roaring Lyon*.

† *Prayer is the Guard, to secure the Fort Royal of the Heart.*
Prayer is the

Porter, to keep the Door of the Lips; And Strong Hilt, which defendeth the Hands.

Prayer is the

Great *Exploits* have been done by *Prayer*, that *weapon* of *Proof*.

By || *Prayer* *Fire* hath been quenched, *waters* divided, the *Mouths* of *Lyons* stopped, *Iron-Gates* opened, *Sin* subdued, *Grace* bestowed, *Kingdoms* supported, *Church-Enemies* scattered; the *Blind* Restored, the *Dead* Enlivened, *Devils* Dispossessed, and the Blessed *God* Himself Conquer'd. *Prayer* is the *Mid-wife*, to bring all those *Mercies* into the *World* to the *Believers*, which are Conceived in the *Womb* of the *Promises*.

|| *Prayer is like the Ring, which Queen Elizabeth gave to the Earl of Essex; bidding him, If he were in any Distress, send that Ring to her, & she would Help him.*

When *Satan* entered the *Field* against *Paul*, the *Apostle* held up this *Shield* of *Prayer*, to *Defend* himself against his *Fiery Darts*.

For this I besought the Lord thrice,
2 Cor. 12. 7.

† *Mr. Cap-
pel, in his
Book of
Temptati-
ons, tells us,
That we are
to Pray for
three things.
1st. Strength
to Conquer
Satan. Se-
condly, Wis-
dom, that
we may not
be ignorant
of his Wiles.
3dly. Long-
Suffering,
that we may
hold out with
him.*

Though thou art Encompassed
with the Black Guard of Hell, yet
Praying without † Ceasing will set thee
at Liberty: If thou art (like the
Psalmist) over-whelmed with Sor-
row, this Sighing into God's Ears by
Prayer will ease thy Heart. Prayer
is not only a Store-House of Mercies,
but a Fort Royal to Defend the Soul a-
gainst Miseries.

C H A P. XI.

I Have now Finished the *First Do-
ctrine*; and therefore shall pro-
ceed to the *Second* that the Words
afford;

Viz.

*That Satan dares not Enter the Lists
with any True, Sincere Believer, except
he hath Commission, or (at least) Per-
mission from God.*

The

The *Devil* (as we commonly phrase it) is held in a Chain: He and his Instruments are under the Restraint of the Power of *God*.

The *Devil* dares not Enter the *Lists*; that is, He dares not so much as Challenge a *Believer* into the Field, without *God* bids him: He cannot so much as meddle, touch, or handle, except *God* gives forth the Word.

That this Comfortable Point of *Doctrine* may be rightly managed, we shall do Three things.

First, Prove, That *Satan* dares not meddle with True *Believers*, except he hath Commission, or (at least) Permission from *God*. *Secondly*, Lay down some Reasons for it. *Thirdly*, Make Improvement thereof by way of *Application*.

S E C T. I.

First, For the First; and we need go no further than the *Text*; in which we have an Account of *God's* Dealing with *Peter*, and *Satan's* Dealing with *Peter*: Also, And how that

Satan could do nothing to *Peter*, till he petitioned to *God*, and had a Grant. But I shall prove this more largely in these *Instances* following.

The *First Instance* is that of *Job*, (*Chap. 1.*) wherein we have this Threefold Account: 1. Of *Satan's* Accusing *Job* to *God*. 2. *God's* giving Commission unto *Satan* to Tempt *Job*. 3. *Satan's* Tempting *Job* upon this Commission or Leave obtained.

The *Second Instance* is that of the *Herd of Swine*: The *Devils* could not Enter into them, till *Christ* told them, they might; *Matth. 8. 31, 32.*

The *Third Instance*, is that of *Ahab*; whom the *Devil* could not Seduce to his Destruction, without Permission; *1 King. 22. 21.*

What shall we say? The *Devil* could not have Entred into *Judas* without a Permission; nor *Judas* Betrayed our *Lord* without a Permission.

This may suffice then, to satisfy you in this great Comfortable Point; viz. That the *Devil* cannot do what he would; That his *Power* is but a Limited *Power*: *God* holds him in, and will not let him go a Jot further than he pleaseth.

S E C T. II.

The *Reasons* of this Point of *Doctrine* are these:

First, Because though *Satan* has a Power, yet it is not Absolute: His Power is a Limited Power. Though *Satan* is *Potent*, yet he is not *Omni-potent*: *God* is above him. Though he is *Mighty*, yet he is not *Al-mighty*: Though he is *Great*, yet he is not *Greatest*: Though he can *Do Many Things*, yet he cannot *Do All Things*. Finally, *Satan's* Power is narrower than his Will and Malice; otherwise, he had not left a *Church* on Earth.

Secondly, As *God* has set Bounds
L 4 and

and Limits to *Satan's* Power, as his *Power* is not *Absolute*; so it is not *Independent*: It is *Dependent*, it hangs upon the *Power* of *God*.

Thirdly, Though the *Devil* is a *Spirit*, yet he is but a *Created Spirit*; *God* only an *Uncreated Spirit*. Now, the *Created Spirit* is the *Less*, the *Uncreated Spirit* the *Greater*; and the *Less* is subject to the *Greater*: The *Devil* therefore is subject to *God*. The *Created Spirit* is *Finite*, the *Uncreated Spirit* *Infinite*: The *Finite* is *Over-ruled* by the *Infinite*; Therefore, *Satan* by *God*.

Fourthly, Though *Satan* is a *Prince*, yet he is but a *Captive Prince*; and though he hath a little *Liberty* to go up and down; yet he is under *Bail*, and in *Irresistible Chains* of *Providence*.

Fifthly, Though *Satan* is *Ruler*, yet it is only of this *Lower world*; not of the *Heavenly*. The *Highest* the *Devil* can go, is the *Air*, called, *The Prince*

Prince thereof: He hath nothing to do with the Upper World. *Heaven* fears no *Devil*; and therefore, its Gates stand alwayes open. Never durst this *Fiend* look into that *Holy Place*, since he was first Expell'd; but Rangeth to and fro here Below, as a *Vagabond Creature*. Is not then this Matter of Joy, that *Satan* hath no *Power* there, where the *Saints* Happiness lies.

All the Mischief the *Devil* can do, is in our Way to *Heaven*; not in *Heaven*. He cannot come to the *Rolls*, to blot thy Name out of the *Book of Life*: He cannot Null thy *Faith*, make void thy *Relation*: He cannot dry up thy Comfort in the *Spring*, though dam up the *Stream*.

Thus much for the *Doctrinal Part*;
Ple come now to the *Application*
of it.

SECT.

S E C T. III.

First, I infer from hence, why it is, that *Believers* are not Devoured as well as others: It is not because *Satan* would not, but because he cannot.

Hence it is, That he Tempts *Believers* as he doth; It is because he can give them no other *Hell*. The *Devil* is sure of *Unbelievers*, and therefore lets them alone: He troubles not them about their Salvation, as he doth the *Believer*. All the *Devil* doth to *Believers*, is only Vexing and Molesting of them: He would Devour them. That *Believers*, I say, are not Devoured, is, because the *Devil* cannot: *Believers*, they are kept by the Power of *God*, through *Faith* unto *Salvation*.

Satan designs the Destruction of All; and that All are not Destroyed, is not for want of Good Will in him; but by Virtue of *God's Power*, and *Special Grace*.

SECT.

S E C T. VI.

Secondly, From hence learn, That *God* is to be Eyed, Observed, and taken Notice of by *Believers* in their Conflicts, as well as *Satan*. When we have *Combats*, we eye *Satan*, (he being the Instrumental Cause) as if we were to be Instructed by him; or, as if we should do well enough, if we could but make up the Quarrel with him: Not minding *God* all this while, or Praying to him; who only can Restrain the *Tempter*. For is it not *God*, that permits us to be Tempted, and that gives the *Tempter* leave to Buffet us?

S E C T. V.

Thirdly, From hence we may learn, That the Way to be freed from Sore Conflicts, Temptations and Combats, is by Appeasing the Angry *God*: And if he doth but call - in his Commission, *Satan* must be forced to stop. For it is *God*, that gives Leave to *Satan*,
to

to do what he doth ; and therefore, if this *God* be thy *Friend*, *Satan* can do you no Harm, no Hurt, no Mischief. Maintain then intimate and close Communion with thy *God* ; who shall for thee bruise *Satan* and tread him under thy Feet. *Acquaint now thy self with God, and thereby Good shall come unto thee.*

C H A P. XII.

Containing divers other Uses.

IF it be so, as we have already proved, *viz.* That *Satan* cannot meddle with a Child of *God*, except he hath Commission, or (at least) Permission from *God*: Then,

S E C T. I.

First, Let not *Believers* be overmuch dejected, or cast down ; because
Satan

Satan cannot meddle with them, except their *Father* gives them Leave. There are Things that should exceedingly comfort *Believers* in their Conflicts.

First, The Cause is Good ; it is called, *The * Good Fight of Faith* : 'Tis about *Heavenly* Things, this Dispute is; *Ephes. 6. 12.* 'Tis to Defend your own *Rights* and *Liberties*.

* By this it was, that Luther stir'd up Melancthon.

Secondly, The Battle is the *Lord's* : The *Lord* is on our Side, and he will Fight for us.

This Day (saith *David* to *Goliath*) will the *Lord* deliver thee into my Hands ; for the Battle is the *Lord's*, *1 Sam. 17. 46, 47.* And,

If the *Lord* be † with us, it matters not then, who be against us.

† Maximilian the Emperour, was so delighted

with that Sentence of Paul, [*Si Deus nobiscum; If God be with us, who shall be against us,*] that he caus'd it to be Written upon the Walls in most Rooms of his Palace.

Thirdly, *Jesus Christ* is the Captain of your Salvation, and under him you Fight : And *Jesus Christ* is such

a *Captain*, as never turn'd his back; was neuer Foil'd; but went alwayes on Conquering, and to Conquer. *Nil desperandum Christo duce, & auspice Christo*: Look to *Iesus*, who is the Leader, and Bringer-up, the Author, and will be the Finisher of your *Faith*: And now, What a better Encouragement would you have, than to Fight under the Conduct of such a Successful *General*?

|| The Devil is a Beaten Enemy, & he knows no March, but Running away.

Fourthly, You are to Fight with a || Conquered *Enemy*; One, that hath been Conquered by *Iesus Christ*, and by many of your *Brethren*: The Devil is not so Dreadful, as he was before *Christ* Dyed. The *Prince of Peace* hath Conquered the *King of Terrors*: and many of your *Brethren* have Confuted and Defeated him many times.

Fifthly, You are provided with *Armour of Proof*, (*Armour of God's Making*, as well as of *God's Appointing*) and there is None like it. You have the same *Sword*, that *Iesus Christ*, and your *Brethren* have Conquered the Devil by: And the same *Shield*

shield of Faith, to quench his *Fiery Darts* with. This *Armour* is *Mighty* through *God*; 2 *Cor.* 10. 3.

Sixthly, *God* will take care of your *Pay*; you shall not *War* at your own *Charges*: 1 *Cor.* 9. 7.

Seventhly, *God* hath promised you *Success* and *Victory*: He will tread *Satan* under your *Feet* shortly, *Rom.* 16. 20. He shall be cast out, and you shall *Over-come* him; *Rev.* 12. 9, 10, 11. *Certus enim promisit Apollo.*

S E C T. II.

Secondly, Let *Believers* be content, with what is allotted unto them in such a way; For no *Temptation* is their *Lot*, but what *God* is the *Allot-ter* of. Not so much as one *Temptation* shall pursue a *Believer*, above and beyond what is allotted unto him. *God* has measured out thy *Sufferings*, O believing *Man*; and not so much as one *Tryal* shalt thou have beyond the *Divine Decree*: So many, and no less; so many, and no more.

SECT.

S E C T. III.

Thirdly, Let *Believers* take heed, and have a care, how they occasion *God* to give *Satan* a Commission against them. There are several Things (which we would do well to take heed of) that make *God* to set *Satan* upon us: Probably, these may be some; Indulging one known *Sin*, or Omitting one known *Duty*; or being Secure, when we should be Watchful; Drowsie, when we should be Vigilant; Lasse, when we should be Diligent; or Asleep, when we should be Praying.

God permits *Satan* to run upon us for divers Reasons: Some respect himself; others us. The Chiefest that respect Himself, is the Glory of Himself; those that respect us, may be these:

Οὐδὲν γὰρ ἡ-
μῶν τῇ φύσει
ἔστι συμβάλ-
εται ὡς τὸ
φύσμα τῇ
ψυχῇ κατα-
σέλλεθαι.
Chrysost.

First, That we may be Humbled.
2 Cor. 12. 7. *And least I should be Ex-
alted above Measure, through the A-
bundance of the Revelations, there was
given to me a Thorne in the Flesh,*
the

the Messenger of Satan to buffet me, lest I should be Exalted above Measure.

The Thorn in the Flesh was to prick the *Bladder of Pride*. Better is that *Temptation* which * *Humbled* me, than that *Duty*, which makes me *Proud*,

Pride is apt to swell like a *Bladder*, even in the *Best Saints*; and therefore the *Messenger of Satan* is very useful, as *God Orders and Disposes* it. Notwithstanding, our being *Vile* in *Progress*, *Egress*, and *Ingress*, before we were brought forth; we were as stinking *Seed*, and our *Life* but as a *Sack of Dung*, and after *Death*, *Meat for Worms*: Yet (I say) How incident is *Pride* unto us? And, How would it play *King* in the *Heart*; but now *Temptations* cure this? No *Gold* that comes out of the *Fire*, is more *Refined* than *God's Saints*, that have been in the *Furnace of Temptations*; because † *Humiliation* is

Lesson taught to Adam after his Fall. 2 Cor. 12. v. 7. *Dust thou art, and to Dust thou shalt return.*

* *Demosthenes being asked, What was the First Precept of Eloquence?*

Answered, To Pronounce well: Being asked, What was the Second? answered the like: And so the Third in like manner. Sure I am, the Precepts of Religion, the First, Second, Third are Humility.

† *Humility was the First*

M

the

the Product thereof. *Temptations*
 Humble us in this *Life*, that we
 might be Exalted in the *Life* to
 come If thou desirest to Ascend
 where God the Father sitteth, thou
 must put on *Humility*, which *Christ*
 the Son Teacheth. *The truly Hum-*
ble Soul is a Delectable Seat and Bed,
saith St. Austin.

Secondly, That we may be Proved
 and Tryed: *Fire* proves *Gold*; and
 so *Temptations* prove our *Graces*.
 || *Faith* shaken by *Adversity*, is con-
 firm'd more strongly in the *Rock* of
Salvation. When the *whirling-winds*,
 & the *Stormy weaves* did beat upon the
Ship, then it appeared, of how little
Faith some of the *Disciples* were. In the
 Dayes of *Queen Mary*, her Sister
Elizabeth was Lockt up close in Pri-
 son: At first, she was much daun-
 ted; but afterward she breaks forth in-
 to this Speech: The † Skill of a *Pilot*
 is unknown, but in a *Tempest*; The
 Valour of a *Captain* is unseen, but in
 a * *Battle*; And the Worth of a
Christian does not appear, but in a
 Time

|| *Quam fir-*
ma sit fides,
nostra osten-
dit Tentatio.
Gerhard.

† *When*
Grapes come
to be pressed,
then is dis-
cerned, what
is in them.

† *Nemo vi-*
res suas in
pace cogno-

Time of *Tryal* and *Temptation*. Strong *windes*, *Storms* and *Tempests* try, what our *Foundation* is; whether we be Built upon the *Rock*, or the *Sands*. Men do not know their own Hearts, till Troubles come: They never thought, they had so much *Pride*, so much *Impatience*, so much *Unbelief*: They thought, they could have submitted to the Hand of *God*; that they could have born more than is now upon them, with *Patience* and *Meekness*. But, now they find their *Wretched Hearts* murmur, repine, fret and vex: Now they find *Corruptions* stir exceedingly.

When the *Fire* comes to *Green wood*, there comes out abundance of *watery Stuff*, that was not discerned before: So *Temptations* and *Afflictions* do make that appear, which before could not be discerned; 1 *Pet.* 4. 12. *Deut.* 8. 2, 3.

Thirdly, That we may be Reformed. *Isa.* 27. 9.

By this therefore shall the Iniquity of Jacob be Purged; and this is al' the

*scit, si enim
Bella defunt,
virtutum ex-
perimenta
nō prodeunt.
Improvidus
est miles, qui
fortem se in
pase gloria-
tur.*

*Greg. Mor.
l. 23. c. 18.*

|| Tentatio
etiam pur-
gat: Ad pe-
stiferū amo-
ris proprii &
mundani hu-
morem ex-
trahendum
multis granis
Aloes Me-
dicus Chri-
stus utitur.
Gerhard
Meditat.
11. pag.
171.

Fruit to take away his Sin.

When *Physicians* || Purge the *Body*, they Purge out that which is Good, as well as that which is Evil: But God Purgeth out only the Evil. As *Aloes* kill the *Worms*, so do fiery *Tryals* and sharp *Temptations* kill the *Lusts*, that are in our *Hearts*. What the *Flayl* is to the *Corn*, it brings it from the *Straw*; what the *File* is to the *Iron*, it takes of the *Rust*; and what the *Fire* is to *Gold*, it purgeth it from *Dross*; that is *Temptation* to the *Graces* of God's People. *Zach. 13. 9.*

I will Refine them as Silver, and will Try them as Gold.

* Schola
crucis, Schola
lucis. Cypr.
Serm. 4. De
Immort.

† Qui tribu-
lantur, sa-
cras Literas
melius intel-
ligunt; sed
Securi eas le-
gunt, sicut
Ovidii car-
men.

Fourthly, That we might be instru-
cted: *Instruction* doth alwayes go a-
long with God's *Rod*; and his *House*
of *Correction* is the * *School of Instru-*
ction. † Those that are *Tempted*, do
better understand *Scripture* (sayes *Lut-*
her) but those who are secure in their
Prosperity, read them as a *Verse* in
Ovid.

Three Things we are instructed in
by *Temptations*: 1. The *Malice* of
Satan.

Satan. 2. The *Calamity* of this *Life*.

3. That *Security* must be avoyd-
ed.

First, The *Malice* of *Satan* is discovered in our *Temptations*, and by them we come to know it: We clearly see *Satan's* Hand in every Bullet that he shoots. Now, it is of great Advantage to a *Souldier*, that he knows what manner of *Enemy* it is, that he is to Encounter with. Finally, None but the *Tempted* knows, what the *Tempter* is; such understand all his Wiles, Stratagems and Devices: They know, that the *Devil* is a *Malicious Spirit*, the *Master* of *Envy*, and *God's* Childrens Capital *Enemy*: They know, that the *Devil* aims their Ruin, and designs their utter Subversion. They know, that he is a *Tempter* for his Suggestions; a *Lion*, for his Devouring; a *Dragon*, for his Cruelty; and a *Serpent*, for his Subtily: As his *Names* are, so is *He*.

Secondly, *Temptations* shew, what a Miserable **world* this is: Were we Above, *Temptations* could not reach us; but here Below, *Temptations* at-

* *Worldly*
Felicity is
but a Pain-
ted Felicity.

tend us: The *Devil* can shoot his Darts any where here, even in those Places where we Worship God. What then shall we say? This *World* is but a Fluctuating Sea of Troubles; and the Sweetest *Comforts* contain'd therein, are but as *Gall* and *Worm-wood*.

Thirdly, Temptations do inform us of the Evil of *Security*, and that it must be avoided, if we would be truly Secure. *Security* is oft-times the Cause of *Temptation*, and *Temptation* is oft-times the Remedy of *Security*. *Temptations* are like the Prick at the *Nightingale's* Breast, that awakens her, and puts her upon her sweet and delightful Notes: Yea, the Rust of *Security* is Fil'd off by *Temptations*. The Afflictions of the Godly (sayes one) are Bitter Arrows, sent from the Sweet Hand of God to slay our *Security*.

|| Cogita
(devora ani-
ma) salvan-
di difficulta-
tem, & faci-
le excuties
omnem Secu-
ritatem.
Gerhard.

Fifthly, Another End that God hath in suffering us to be Tempted, is, That we might be quickened to Duty; especially, that of *Prayer*. The more furiously *Satan* Tempts, the more

more frequently and fervently the *Soul* doth † Pray. When the *Messenger* of *Satan* did buffet *Paul*, his very next Work was to go to Prayer. 2 Cor. 12. 8.

For this thing I besought the Lord thrice.

of the Saints do never Ascend so forcibly, as in their fiery Tryals.

† As Incense can send up no Smoak, or sweet Perfume, till it come into the Fire; So the Prayers

When we are at Peace, God seldom hears from us; but when we are at Wars, How fervently and frequently do we seek the Lord our God? What *Praying then without Intermission is there? A Christian's Life then is all Prayer, only Prayer, and nothing but Prayer. The Deer being shot with the Dart, runs faster to the Water: So the soul whom Satan shoots with his fiery Darts, runs faster to the Throne of Grace. Our Devotions are quickened, and excited by the sensible Feeling of God's Fatherly Correction; which all his Children are Partakers of. Therefore quarrel not with God's Divine Provi-

* Oratio sine malis est sicut avis sine alis.

Prayer until Affliction stings, is like a Bird without Wings.

dences, in permitting your *Souls* sometimes to be Hurried with *Satan*.

Sixthly, We are Tempted, that it might appear, that we are *Sons*, and not *Bastards*; *Heb. 12. 8.* And is it not a Blessed thing, to know our selves to be the Children of God? Why? this is oft-times attained to by Chastisements: For those whom God Loveth, he Rebuketh. *Afflictions* are *Love-Tokens* from God, and they do demonstrate his Favour unto us: God Afflicts with the same Love that he Adopts. God is most † Angry, when he shews no Anger., saith Bernhard. God has (as one excellently observes) one Son without sin, but no Son without Stripes. God has Thoughts of Love in all that he doth to his People: The Grounds of his Dealing is Love, the Manner of his Dealing is Love, and the Ends of his Dealing is Love. The *Saints* Troubles are not Penal, but || Medicinal: They arise not from *Vindictive Justice*, but from a *Fatherly Love*.

† *Deus irascitur, cum non irascitur.*
Bern.

|| *Medicina non pœna, castigatio non damnatio.* Aug.

Seventhly,

Seventhly, God permits us to be Tempted, to shew his Detestation of *Sin*, and to let the World know, that he will not allow of *Sin* in the Best of his Children. God's Dealing with his Children are sometimes Penal, as well as Probational: Herein God's Justice appears. For should he punish Others for *Sin*, and spare his Own, Wicked Men would say, He were *Partial*: But God by Afflicting his Own, doth declare his unspotted Justice; and also terrify the VVicked; who may Read their future Miseries in the *Saints* present Troubles. For if *Judgement* begins at the House of God, VVhere then shall the VVicked and Ungodly appear? *If it go thus with the Green Trees, How shall it go with the Dry?* If Troubles happen upon the Sheep of *Christ*, What shall then happen on the VVolves? If God deals thus with his *Friends*, VVhat then shall become of his *Enemies*?

Eighthly, God permits us to be Tempted, that we might be Cauti-
oned and VVarned: *Temptation*, the
Lesser

* Our
Ποθήματα
will be our
Μαθήματα.

Lesser Hell, makes God's Children to beware of the Greater Hell. A Christian's Woes are his VWarnings: Warnings to himself, and Warnings to others. And hence they are strict and precise: Have they Committed such a Sin through Temptation, They will for the Time to come beware: So that, if a Temptation of that kind (like Joseph's Mistress) solicites unto Evil, they will flee from it.

† Grace in
its Exercise
appears Glo-
rious.

Ninethly, God permits us to be Tempted for the Exercise of our Graces: It is one thing to have Grace, and another thing to exercise Grace: And Grace in its Exercise, it is that Pleaseth and Delighteth God. Now Afflictions and Temptations do stir up the Grace of God within us, and they do keep our Graces in Vigour: For it is † Grace in its Actings, that Resemble God; who is Himself a Pure Act, alwayes in Action: And every Thing, the nearer it comes to God, the more it hath its Perfection in Working. When Spices are Beaten, then they send forth their Fragrant Smell:

Smell: So when *God's* Servants are in the Furnace of *Tryals*, then their *Graces* send forth their Sweetness. *Grace* is alwayes the better for its wearing. A Tool that is daily used, is kept Bright and Shining: And so *Grace*, when it is most Exercised, it is most Glorious and Beautiful. *God* is highly displeas'd, when *Graces* in our *Souls* lye Dormant: *God* loves that his Children should be in Exercise: For the *soul* without Action, is like the Instrument not Play'd upon, or like a Ship alwayes in Haven.

Tenthly and *Lastly*, We are Tempted, that we may be Glorified: The more *Temptations* we have now, the more || *Glory* we shall have hereafter. *Gerhard* in his *Meditations* saith thus: *Christ* Descended first into *Hell*, and afterwards he Ascended up to *Heaven*; and so it must be with all the *Faithful*: They must first Descend into the *Hell* of *Temptation*, before they can Ascend up to *Heaven*: And therefore, the more *Temp-*
tations

|| *Per angustia ad angustia, per spinas ad Rosas, per motum ad quietem, per crucem ad cælum contendamus.*

tations here, the more *Glory* will be heaped up in *Heaven*. *Rom.* 8. 17.

If we Suffer with Him (Christ) we shall also Reign with Him: And so *1 Pet.* 1. 7.

Nay further, Our *Temptations* will also Sweeten as well as Augment *Heavenly Glory*.

The Philosopher *Zeno* said; Pleasures were nothing worth, if Torments sometimes were not Experienced. *Tertullian* hath a very Pathetical Expression, and very pregnant to the Matter in hand: * The Greater the *Combat*, the Greater are the following *Rewards*. *Temptations* do but add Pearles unto our *Crown*: No Wearing of the *Crown*, but by Bearing of the *Cross*.

* *Majora certamina
majora sequuntur
premia. Tertul.
ad Scapulam.*

I shall conclude with an Excellent Speech of *St. Austin*.

“ That I may after this Languish-
“ ing *Life* see *Christ* in *Glory*, and be
“ Partaker of so great a Good;
“ VVhat though *Sickness* weakens
“ me, *Labours* oppress me, VVatch-
“ ings spend me, Cold benums
me

"me, Heat inflames me; nay, though
 "my whole *Life* be spent in Sighs
 "and Sorrows; VVhat is all to that
 "Rest, which shall ensue in the *Life*
 "to come?

The Result of all from this *Do-*
ctrine shall be this; If *Satan* be a
 Chained *Enemy*, let not *Christians*
 fear him over-much.

"Look upon all *Satan's* Fiery Darts,
 "to be but as the VVaves tossing
 "the *Ark*, yet saving *Noah*: Or as
 "the *whale*, swallowing up (yet pre-
 "serving) *Jonah*: Or as the *Dragon*,
 "pursuing the *woman*, yet procuring
 "her greater Preservation: Or as the
 "File, grating the *Iron*, yet making
 "it Clearer and Brighter than before:
 "Or as the *Mill*, grinding the *wheat*,
 "yet making it Useful: Or as the
 "Coals, heating *Perfume*, yet making
 "it thereby more Odoriferous.

Mr. Isaac
Ambroses
VVar with
the Devil
 Book 1. .
 Pag. 2. Sect.
 2.

CHAP. XIII.

I Have now done with the *Second Point of Doctrine*; and therefore shall proceed to the *Third* the Words do afford;

Viz.

That Satan in all his Assaults strikes principally at Faith.

This is that which he makes as his Butt, at which he shoots; viz. our *Faith*: This he would fain weaken, and (if he could) shatter to Pieces. But that this *Point* may be rightly improved, this Method shall be us'd.

1. *what this Faith is?* 2. *what that Faith is which the Devil strikes at?* 3. *Confirm the Point.* 4. *Assigne some Reasons for the same.* 5. *Make Application.*

SECT.

S E C T. I.

First, For the First; *what this Faith is?* Unto which I Answer; The VVord [*Faith*] hath many Acceptations in *Scriptures*.

Sometimes it is taken Objectively; and so it imports the Gospel or Object of *Faith*: Thus St. Paul Preached the *Faith*, Gal 1. 23. That is, the Gospel, which is the great Engine, that lets down *God's Faith* to Men, and catches up Men's *Faith* to God.

*Esq; Polhil's
Treatise of
Faith.*

Sometimes it imports a *Dogmatical* or *Historical Faith*, which is an Assent to the word of God, as True and Infallible: Thus the very Devils believe a God; and (which is more than many Sinful Worms) they Tremble; *Jam.* 2. 19.

Sometimes it imports a *Temporary Faith*, which is but a *Dogmatical Faith*; Budding and Blossoming, with some Tasts and Joyes in the Things of God: Thus the *Stony Ground* Received the VVord with Joy, *Matth.* 13. 20.

Some-

Sometimes it imports *Saving Faith*, called by the Apostle *Precious Faith*, 2 Pet. 1. 1.

This *Faith* Virtually includes all the rest, and it is this, which the *Devil* strikes at.

S E C T. II.

|| The *Devil* strikes at *Faith*, i. e. *Saving Faith*; and in striking at that, he strikes at all the rest: But to say, He strikes at *Historical Faith*, is not

so proper, (because that doth not comprehend the Main, that Satan designs the Ruin of) though in striking at *Saving Faith*, he doth also strike at *Temporal*: For the *Devil* would hinder such a *Faith* as his own, if he could.

Secondly, what is that || *Faith*, which the *Devil* strikes at? VVhy? it is *Saving Faith*; Because that *Faith* doth apprehend *Christ*, and his *Merits*, and fetches from thence Power against the *Devil*: And therefore he strikes at it. So that, when-ever we talk of a *Faith*, that the *Devil* strikes at, we must still understand a *Saving Faith*.

S E C T. III.

Thirdly, This Point of Doctrine is to be Confirm'd; viz. That Satan in all his Assaults strikes principally at Faith.

Now this appears in these Things.

First, In that God's Childrens Faith hath very often Strong Conflicts and Combates; in so much that they are forced to cry out, and say; Wo is me! VVhat shall I do? VVhat shall I do? The Saints † Faith, and the Devil's Temptations do oft-times strive together; like the Sun, and the Cloud, (to me) a fit Emblem thereof: One would get the Mastery, and the Other would get the Mastery.

† *No such irreconcilable Enemies, as Faith, & the Devil,*

Secondly, In that God's Children's Faith is sometimes weakned and lost Gradually, as to some Degrees of it; though it shall Recover it self again by the Powerful Influences of the Holy Ghost. All that I have said about this, may be confirm'd in Abraham, David, Peter and Paul.

N S E C T.

S E C T. IV.

The Reasons of the Point may be these.

First, The First Reason may be this: *Faith* hath the Preheminence above all other *Graces*; It is the Chiefest of *Graces*: It is among *Graces*, as the *Sun* is among the *Planets*; or as *Solomon's* Vertuous Woman among the Daughters, *Prov.* 31. 29. Though every *Grace* hath done Vertuously, yet thou (O *Faith*) Excels them. The *Apostle* indeed gives the Precedency to *Love*, and sets *Faith* on the Lower Hand. *1 Cor.* 13. 13.

Now abideth *Faith*, *Hope*, *Charity*, these Three; but the Greatest is *Charity*.

But you must observe, That this Prelation of it before *Faith*, hath a particular Respect to the *Saints* Blessed Estate in *Heaven*; where *Love* remains, and *Faith* ceaseth: In which regard, *Love* indeed is the Greater; because it is the End of our *Faith*.

We

We apprehend by *Faith*, that we may Enjoy by *Love*: But if we consider the *Christians* present State, while *Militant* on Earth; in this respect, *Love* must give place to *Faith*. 'Tis true, *Love* is the *Grace*, that shall Triumph in *Heaven*; but it is *Faith*, not *Love*, which is the Conquering *Grace* on Earth. 1 *Joh.* 5.4.

This is the Victory that over-cometh the World, even our Faith.

Love indeed hath its Place in the *Battle*, and doth Excellent Service; but it is under *Faith* its Leader. *Gal.* 5.6. *Faith*, which worketh by *Love*. Even as the *Captain* Fighteth by his *Souldiers*, whom he Leads on; so *Faith* works by *Love*, which it Excites. *Love* ('tis true) is the *Grace*, that at last possesseth the *Inheritance*: But it is *Faith*, that gives the *Christian Right* unto it; without which he should never have Enjoyed it. *Joh.* 1. 12.

To as many as Received Him, He gave Power to become the Sons of God.

Faith is the *Grace* of *Graces*: It stands among them, as the Heart in the midst of the Body: Other *Graces* are but *Stars* unto this Shining *Sun*. And now, that *Faith* hath such a peculiar Excellency above all other *Graces*, I shall shew in these following Particulars.

First, In that the *Apostle* Recommends it to us above all Things whatsoever. *Ephes. 6. 16.*

Above all, taking the Shield of Faith, where-with ye shall be able to quench all the fiery Darts of the wicked.

That *Faith* hath a Preheminence above other *Graces*, appears 1. By the Piece of *Armour* he compares it to, the *Shield*; which of Old was prized above all other Pieces by *Souldiers*. They counted it greater Shame to Lose their *Shield*, than to Lose the *Field*: And therefore, when under the very Foot of the *Enemy*, they would not part with it; but esteemed it an Honour, to Dye with their *Shield* in their Hand. It was the Charge, that one laid upon her
Son,

Son, going into the VVars, when she gave him a *Shield*;

That he should either bring his Shield Home with him, or he be brought Home upon his Shield.

She had rather see him Dead with it, than come Home Alive without it. 2. By the Noble Effect, which is here ascribed to *Faith*:

By which ye shall quench all the fiery Darts of the wicked.

The other Pieces are nakedly Commended; *Take the Girdle of Truth, Breast-plate of Righteousness*, and so the rest; but nothing singly ascribed to any of them, what they can do: But when he speaks of *Faith*, he ascribes the whole *Victory* to it: *This quencheth all the fiery Darts of the wicked.*

Secondly, The Commendations that are given to *Faith* above other *Graces*, shew that it hath the Preheminence: For you shall observe, that in the same Action, wherein other *Graces* are eminently Exercised, as well as *Faith*; even then *Faith* is

taken notice of, and the Crown set upon *Faith's* Head, rather than any of the other. We hear nothing almost of any other *Grace*, throughout the whole *Eleventh* of the *Hebrews*, but *Faith*: By *Faith*, Abraham; by *Faith*, Jacob, and the rest of those Worthies did all those Famous *Exploits*. There was a Concurrence of the other *Graces* with *Faith* in them all: But all goes under the Name of *Faith*.

The whole Army fight, yet the *General* or *Captain* hath the Honour of the *Victory* ascribed to him. *Alexander's* and *Cæsar's* Names, are transmitted to Posterity, as the Great *Conquerours*, that Over-came so many *Battles*; not the Private *Souldiers* that Fought under them. *Faith* is the *Captain-Grace*; all those Famous Acts of those *Saints*, are Recorded as the Atchievements of *Faith*,

Thirdly, The High Office that *Faith* busieth it self about, shews its Preheminence above other *Graces*. Now the Office of *Faith* is two-fold. 1. The Office

Office of *Faith* is to Unite us unto *Christ*. 1 *Joh. 1. 3.*
Faith, and the Holy *Spirit*, are the
 Bonds of the *Spiritual Union*: The
Spirit on *Christ's* part, and *Faith* on
 Ours. Hence it is, that *Faith* is cal-
 led, *Vinculum Unionis*, the Ingrafting
Grace. And in this it appears, that
Faith doth more especially Excel all
 other *Graces*: Other *Graces* make us
 like *Christ*; but *Faith* makes us one
 with *Christ*. By *Love* and *Humility*
 we imitate *Christ*; but by *Faith* we
 are implanted into *Christ*. 2. To Ju-
 stify us.

Being Justified by *Faith*, we have *Rom. 5. 1.*
Peace with God.

Not Justified by *Love*, *Repentance*,
Patience, or any other *Grace*, beside
Faith. O how harsh doth it sound
 in a *Christian* Ear, *Justifying Patience*,
Justifying Repentance! If they were
 concern'd in the *Act* of *Justification*,
 as *Faith* is, the Name would as well be-
 come them, as it doth *Faith* it self: But
 we find *Justification* Appropriated on-
 ly to *Faith*; and all other *Graces*
 are hedg'd out, from having to do
 in the *Act* of *Justification*, though sup-

posed and included in the *Person* Justified. *Faith* (I say) Justifies us not Qualitative, but Relative, in that it apprehends the *Righteousness* of *Christ*, the Subject matter of our *Justification*. That we are Justified, is not by any Vertue that lies in *Faith*; not in *Faith* considered purely, as a *Grace*, but as it hath Respect to the *Object*: The Vertue is not in *Faith*, but in *Christ*.

Fourthly, The Mighty and Universal *Influence*, that *Faith* hath upon all her *Sister-Graces*, makes her the Chief of them all. What makes the *Sun* so Glorious a *Creature*, but because it is a Common Good, and serves all the *Lower World* with *Light* and *Influence*.

First, *Faith* finds all the *Graces* with work. As the Rich Tradesman gives out his *Wool*, some to this *Man*, and some to that; who all Spin, and work of the Stock he gives them out: So that, when he ceaseth to Trade, they must also; because they have no Stock, but what he affords

fords them. Thus *Faith* gives out to every *Grace*, what they Act upon: If *Faith* Trades not, neither can they. To instance in one or two *Graces*, for all the rest: *Repentance*; This is a Sweet *Grace*, but set on work by *Faith*. *Niniveh's Repentance* is attributed to their *Faith*: *Jonah* 3. 5.

The People of Niniveh believed God, and proclaimed a Fast, and put on Sack-cloath.

All is whist and quiet in an Unbelieving *Soul*: no News of *Repentance*, nor Noise of any Complaint made against *Sin*, till *Faith* begins to stir. When *Faith* presents the Threatning, and binds the Truth and Terror of it to the *Conscience*, then the *Sinner* hath something to work upon.

Secondly, As *Faith* sets the other *Graces* on work, by actuating their Objects, about which they are Con- versant: So *Faith* doth assist them in working, by fetching Strength from *Christ*. *Christ* is the Magazine, and *Faith* the Radical *Grace*, sucks
Ver-

Vertue, Vigour and Strength from this *Magazine*.

Not to speak any more touching the Preheminence of *Faith* above other *Graces*, though I might dilate in several Particulars more; I shall conclude this *Head* with those several *Appellations* that are given to *Faith*, whereby the Glorious Excellencies of that *Grace* are shadowed forth. 1. *Faith* is called a *Key*, because as a *Key* it opens Hidden *Heavenly Treasure*. 2. *Faith* is call'd an *Eye*; because as an *Eye*, it beholds Things, though Invisible. 3. *Faith* is call'd an *Hand*, because it layes hold on *Eternal Life*, in that it Apprehends the Merits of *Christ*, by which *Salvation* is Purchased. 4. *Faith* is call'd a *Mouth*, because it Eats *Christ* the Bread of *Life*. 5. It is call'd a *Ladder*, by which we Ascend up to *Heaven*.

Now in all these, the Excellency of *Faith* discovers it self. Moreover,

Faith is a *Tree*, the *Root* whereof is a *Sound Knowledge of God*, and his *Wayes*; The *Branches* thereof, is As-
sent

sent and Application: And the Fruits of it is the Production of Good Works. Yea, so Excellent is *Faith*, that it is compared to the most Excellent of *Creatures*.

Faith is called *Gold* (1.) Because it hath its Original from the *word*, which is more Precious than that of *Gold*. (2.) It is called *Gold*, because as *Gold* among the *Mettals* excels, so doth *Faith* among the *Graces*. (3.) It is call'd *Gold*, in regard of its Rarity. Again,

Faith is compared to the *Sun* in the *Firmament*, in regard (1.) Of its Irradiating and Refulgent *Beams*. (2.) Of its Communication of *Light*.

S E C T. V.

Secondly, Satan strikes principally at our *Faith*, because our *Faith* strikes principally at him: The *Devil* cannot abide our *Faith*, because our *Faith* cannot abide him. This *Shield of Faith* strikes at the *Devil*, by Discovering his *Policies*, Unmasking his
Deceit

Deceit, Frustrating his Designs, Diverting his Intentions, seeking Confirmation in the word, fetching Strength from Christ.

S E C T. VI.

Thirdly, Satan strikes principally at our Faith; because he knows, that if he can but Subvert and Over-throw it, all the other Graces will fall with it: While Faith is in the Soul, Love, Hope, Patience and Holy Courage, and divers other Graces are then present; But if Faith be lost, (were it possible) then Love, Patience and Holy Courage will also be lost. Satan knows, That if he could but Disarm us of our Shield of Faith, we should return Home Dead: It is Faith, that Defends the Christian in the Exercise of all his Graces.

By Faith we stand, Rom. 11. 20.

As a Souldier under the Protection of his shield stands his Ground, and doth his Duty; notwithstanding all the Shot that are made against him,
to

to drive him back: But if *Faith* fails, then every *Grace* is put to the Run and Rout. *Abraham's* Simplicity and Sincerity, how was it put to Disorder, when he dissembl'd with *Abimelech* concerning his Wife? And why? but because his *Faith* failed him. *Job's* Patience received a Wound, when his Hand grew weary; and his *Shield* of *Faith*, which should have covered him, hung down. Indeed, no *Grace* is safe, if from under the Wing of *Faith*: Therefore, to secure *Peter* from falling from all *Graces*, *Christ* tells him, *He had prayed, that his Faith should not fail.* This was the Reserve, that *Christ* took care should be kept, to Recover his other *Graces*, when Foiled by the *Enemy*; and to bring him off that Encounter, wherein he was so sadly Bruised and Broken. It is said, *That Christ could not Do many Mighty Things in his own Country, because of their Unbelief, Matth. 13. 58.*

Neither can *Satan* do any great Hurt to the *Christian*, so long as *Faith* is upon the place: It is true, he
aims

aims to Fight *Faith* above all; as that which keeps him from coming at the rest; but he is not able long to stand before it. Let a *Saint* be never so Humble, Patient, Devout; Alas! *Satan* will easily pick some Hole or other in these *Graces*, and break-in upon him, when he stands in the best Array; if *Faith* be not in the Field, to cover these. This is the *Grace* that makes him face about, and take him to his Heels; 1 *Pet.* 5. 9.

CHAP.

C H A P. XIV.

IF this be so, *That the Devil in all his Assaults strikes principally at Faith*; Then hence I infer (1.) *The Believers Happiness.* (2.) *The Unbelievers Misery.*

S E C T. I.

First, The Believers Happiness, in that he has a Shield to beat off the Devil's Blows. They have Faith, which as a Shield, they Defend themselves by. Faith Resembles a Shield in these Respects.

*First, A Shield is a Piece of Armour, that is intended for the Defence of the whole Body: Other Pieces are only for some particular Part of the Body; as the Helmet for the Head, Plate for the Breast; but the Shield for the whole. It was used therefore to be made very Large: For its Broadness called *supra* of *supra*, a Gate*
or

or *Door*, because so long and large, as in a manner to cover the whole *Body*. To which that Place alludes; *Psal.* 5. 12.

Thou Lord wilt bless the Righteous; with Favour thou wilt compass him, as with a Shield.

And if the *Shield* were not Large enough at once to cover every Part; yet being a Moveable Piece of Armour, the skilful *Souldiers* might turn it this way, or that way, to catch the Blow, or Arrow, from lighting on any Part they were directed to. And this indeed doth Excellently well set forth the Universal Use, that *Faith* is of to the *Christian*.

It defends the whole Man: Every Part of the *Christian* by it is Preserved. Sometimes the *Temptation* is levell'd at the *Head*: *Satan*, he will be Disputing against this Truth and that, to make the *Christian* (if he can) call them into question; meerly because his Reason and Understanding cannot Comprehend them: And he prevails with some upon this very Account, to blot the
Deity

Deity of *Christ*, with other † *Mysterious Truths* of the *Gospel*, quite out of their *Creed*. Now *Faith* interposeth between the *Christian*, and this *Arrow*: It comes into the Relief of the *Christians* weak Understanding, as seasonably, as *Zerujah* did to *David*, when the *Giant Ishlilenob* thought to have slain him. *I'll trust the Word of God (saith Faith) rather than my own Pur-blind Reason.*

Secondly, The *Shield* doth not only Defend the whole *Body*, but is a Defence to the *Souldiers Armour* also: It keeps the *Arrow* from the *Helmet*, as well as *Head*; from the *Breast*, and *Breast-plate* also. Thus *Faith*, it is *Armour upon Armour*; a *Grace* that preserves all the other *Graces*.

S E C T. II.

Secondly, The *Unbelievers Misery*, in that he hath no *Shield* to bear off *Satan's Blows*: An *Unbeliever* is an unarmed *Man*; and therefore it is, that the *Devil* takes him *Prisoner*.

O

with-

† The Doctrine of the Trinity, of the Creation of the World, of the Incarnation of Jesus Christ, of the Resurrection of the Body, and of the Re-uniting of Soul and Body, are quarrelled with by Humane Reason.

See more of
this in Pag.
219.

without any Difficulty, and Rules in his Heart freely: A *Temptation* overcomes such an one, without little or no Resistance. Nay, an *Unbeliever* chooseth rather to be taken Prisoner by the *Devil*, than to dye a Conquerour in the Quarrel of God. What then shall I say?

Lord, who would be in such a Deplorable Condition for want of Faith? But such it seems is the Case and Condition of Infidels; among whom, Lord, let not me be found, lest the Strong Man (Devil) should Enter into me, and Devour me quite.

S E C T. III.

USE Second,
Of Exhortation.

Secondly, If this be so, Then here is a *Use of Exhortation*, which hath a double Aspect: 1. To such as have Faith. 2. To such as have not Faith.

S E C T. IV.

BRANCH
I.

First, You that have Faith, highly prize it, and value it at a great Rate:

This

This is the Hand, that Receives the Pearl of Price, *Christ Jesus*, that Inestimable Jewel. Take heed of Shallow Conceits of *Faith*; put an equal Estimate upon it: Value it, I say, and that for Two *Reasons* chiefly (1.) Because it is Hard to be gotten. (2.) Because it is Useful to such that have it.

First, Faith is Hard to be gotten: It is not a Common *Universal Grace*: It is not an easie Thing to Believe; but to Believe, is a Powerful *Supernatural Work*. To Believe (saith Saint Paul) is *Mighty Power of God*, Ephes. 1. 19.

To Believe is not only a *Power*, but an *Almighty Power*: There is no *Power* (below that *Power*, which Rais'd *Christ* from the *Dead*, and Made this *World*) can Raise the *Heart* of a *Man* to Believe. When *God* Made the *World*, there was nothing to Oppose; He had only then to do with Simple *Nothing*: But when *God* comes to make the *Heart* Believe, he finds *Opposition* and *Rebellion*. It is a *Miracle* for a *Man* to Believe! Nay, What is *Faith*, but a *Mystery*.

Secondly, Faith is very useful to such that have it. Its Usefulness appears in these *Three Particulars*.

First, In Repelling Temptations: Without *Faith* we cannot Resist so much as one *Temptation*; *Ephes. 6. 16.* By *Faith* we can Resist *Temptations*; by *Faith* we Bear *Afflictions*; by *Faith* we Foil *Corruptions*; by *Faith* we Endure *Persecutions*; by *Faith* we Over-come the *world*; and by *Faith* we Subdue *Sin* in its Conception, and do even make *Sinful Thoughts* Abortive. No Wrestling with the *Devil*; no Entering the *Lists* with him, but by having this *Shield of Faith*, which is so exceeding Useful therein.

Secondly, Faith is Useful in an *Art of Spiritual Extraction*, that it hath: *Faith* can Extract *Good* out of *Evil*. An *Unbeliever* can see nothing in *Affliction*, but a Lump of pining Grief and Sorrow; But a *Believer* knows, that there is a Blessing in it: The Sharpness of it may let out his

Corrup-

Corruption; the Suddenness of it may Alarum his *Spiritual Watch*; and the Bitterness of it may Wean him from the Breast of the *Creature*. *Faith* explains that *Paradox*; Can a Man gather *Grapes* of *Thornes*, or *Figs* of *Thistles*: Yea, out of *Tryals* and *Persecutions*, *Faith* can Extract *Joy* and *Peace*.

Thirdly, *Faith* is Useful, in that it hath a Mighty and Universal *Influence* upon all our other *Graces*. The *Spirit* of *God* indeed doth infuse all the *Seeds* and *Habits* of *Grace*: But *Faith* is the *Fountain* of all the *Acts* of *Grace*: It is as the *Spring* in the *watch*, that moves the *wheels*, and sets them all a-going. How doth *Love* work, but by *Faith*? and, How doth *Humility* work, but by *Faith*? and, How doth *Patience* work, but by *Faith*?

S E C T. V.

Secondly, Cherish *Faith*: This is **BRANCH II.**
(as I have told you) the *Cardinal*
O 3 *Grace*.

Grace. For the Sake of God, and for the sake of your Soul, Water this Root.

Now there are Two Ranks and Degrees of *Persons*, that I shall take occasion to speak unto. 1. *Such who have Faith in a Great Measure.* 2. *Such who have Faith in a Little Measure.*

First, Such who have Faith in a Great Measure. And that which I have to say unto you, is *Grow*: Though you have a great deal of *Faith*, yet you have need of more; and it is possible for you to have more: For God hath allotted unto every *Believer* such a Degree of *Grace*, unto which he must attain before he is to be taken up in *Glory*. The more Strong you are, the more Formidable you shall be to the *Devil*. Sirs, Dream not of a *Perfection* in this *Life*: Though you have much *Faith*, yet you have need of more; and therefore go Forward; because not to go Forward, is to go Backward. Could the *Heathen-Painter* be so intent and industrious upon his Trade of *Painting*, that he could say; *Nulla Dies sine linea*,
Not

Non progredi est regredi.

Not a Day without a Line; and all, that he might Excel in that *Art*; and, Shall not *Christians* be more intent upon in their Attendance to the Work of *Grace* in their *Souls*?

Several *Motives* I shall lay down, that you may thereby be excited to Growth.

Motive I.

First, God calls for it; And shall we deny it? 1 *Thef.* 4. 1.

Further-more, Then we beseech you, Brethren, and Exhort you by the Lord Jesus, That as ye have Received of us, how ye ought to walk, and to please God; so you would abound more and more.

The *Winds* and *Seas* Obey God; Shall We be *Rebels*? Let us rather give an Answer like the *Eccho*! Lord, we will Grow: Do thou Bless thy *Word* and *Sacraments* to us; Purge us; Cleanse us; Water us; Manure us; make us Capable of Growth; and let us Dayly Grow in every *Grace*, and never give over till our Dying Day: Say; Lord make us every Day Better, and Best of all at last.

Motive II.

Secondly, God is Honoured by our Growth : A High-grown *Faith* Glorifies God. The *Husband-man* is Honoured, when his *Field* and *Orchard* is Fruitful : Let God be Honoured by our Fruits of *Piety*, *Charity*, *Righteousness*, *Patience* and *Obedience* ; that Men may say, It is a Good God, and a Good Gospel, that hath wrought on this People.

Motive III.

Thirdly, God gives his word, and *Ministers* and *Sacraments* for this End : All our *Preachers* call for Growth. Let not God say :

I have given them the Great Things of my Law ; but they esteemed them as a Vain Thing.

Let not the *Preachers* say ; We have Laboured in vain ; and have been beating the *Air*, and Plowing upon the *Sea-Shore*.

Motive IV.

Fourthly, If you Grow not, you will

will Perish by the Hands of *Satan*; that is, The *Devil* will get the Advantage of you. The *Tree* that Grows not, must be Hewn down, and cast into the *Fire*: And is it not better to be Flourishing, than Perishing? If we take not pains to grow Better, we must suffer Pains for being Worser.

Motive V.

Fifthly, The Truth of your *Faith* appears by the Growth of it; *Faith* may be Little; but if it be True, it will not alwayes be Little. Those that are of *God's* own Planting, are Flourishing in their Old Age. If you begin in *Hypocrisie*, you will end in *Apostacy*: A sound Young *Convert* proves an Old *Disciple*. O let it not be said; *You did Run well, You had Good Affections, You were once Zealous!* Let your Soundness appear by your *Growth* and *Perseverance*.

Motive VI.

Sixthly, A Growing *Christian* hath most Comfort. There is Joy in *Knowledge*;

ledge; The more Knowledge, the more Comfort.

Let him that Glorieth, Glory in this; That he knoweth Me, Jer. 9. 23.

There is Joy in Believing, Rom. 15. 13.

The more Faith, the more Joy. The Growing *Christian* gets the strongest Evidences of God's Favour, of God's Spirit working in him: His Acts of Growth, and Fruites of Obedience, are Seeds of Joy, and the Ground-work of Consolation.

Motive VII.

Seventhly, The Growing *Christian* wins Others: Those which Decline, do make as if there were not that Power in God's Ordinances, that Sweetness in the Promises, as was expected: As if a Godly Life had not the Contentments, nor God's Rewards were so Sure, nor his wayes so Happy, as Men take them to be: And therefore they give over. But he that Grows Better and Better, and holds on; notwithstanding Opposing Heresies, Schisms, Reproaches, and Pleasant Baits, and Sweet Allurements; He pro-

proclaims Vanity in the *Creature*, Satisfaction in *God*, Power in his *Word*, Amiability in *Grace*; He brings Credit on *God's Family*, Honour to the *Truth*. Others see something in him, which is *Supernatural*; They desire to be like him: They are Almost, yea, sometimes Altogether persuaded to become *Professors*: They are drawn to Taste of *God's Goodness*, to Wait at the Gates of *Wisdom*, to Read the *Bible*, to Pray, to make *Conscience* of their Wayes, by the constant Example of the Holy, Humble, Diligent, Conscionable, Growing *Christian*.

These are the Words to them *that have Faith in a Great Measure*: They must not be at a Stand, but Grow.

S E C T. VI.

I shall now direct my Speech to *such that have Faith*, but it is only in a *Little Measure*.

First. Be Thankful for what thou hast, and that is the way to get more: He that is most Thankful, shall be most

most Thriving. What? though thy *Faith* is Little, yet art thou not in a better Condition, than those who have None at all. All Men have not *Faith*: It is a Rare Jewel. When *Christ* comes, shall he find *Faith* on the Earth?

Secondly, Be Fervent in your *Prayers* and *Supplications* unto God: As the Apostles were. *Luk. 17. 5.*

Lord increase our *Faith*.

Thirdly, Get your Weak *Faith* Strengthened by a Holy and Frequent *Application* of God's Promises, *Meditation* on God's Fatherly Affection, and Unspeakable Goodness; *Psal. 104. 34.*

Fourthly, By maintaining and keeping-up a Holy *Communion* with the *Saints* of God; *Joh. 20. 19. 25.*

Fifthly, By leading a Sincere and Sanctified *Conversation*; *Psal. 112. 6, 7, 8. 1 Joh. 3. 19.*

Sixthly, By a Holy Care to shun all *Sin*, with all Occasions leading there-unto; *Jam. 1. 27. 1 Thess. 5. 22.*

Seventhly,

Seventhly, and Lastly, By a Patient Waiting on God; Psal. 40. 1, 2, 3.

Quest.

But will a weak Faith save me?

Ansiv.

Yes: For it Ingrafteth us into *Christ*, maketh us Just in *God's* Sight, gathereth us into the Family of *God's* Children, and giveth us Victory over *Sin* and *Satan*; *Joh. 15. 1. Joh. 1. 12. Gal. 3. 7. Isa. 42. 3. Isa. 40. 11. 1. Joh. 5. 4.*

A Weak Faith may lay hold on a Strong *Christ*. If your Faith be not Grown to a Cedar, yet if it be a Bruised Reed, it is too Good to be Broken: Only, let not *Christians* rest in Low Measures of Grace, but Aspire after Higher Degrees. The Stronger our Faith, the Firmer our Union with *Christ*, and the more Sweet Influence we draw from Him: A Weak Faith *Christ* Chides very much.

* The Promises are made to True Faith, be it Small or Great.

Hierom upon the Beattitudes, observes there the Promises that are made to Weak Grace.

S E C T. VII.

I now come to speak unto *such that have no Faith*: And there are Three Things that I shall do. 1. Lay down some Motives, whereby you may be persuaded to get Faith. 2. Directions, whereby to attain it. 3. Signes, whereby you may know, whether your Faith be True or False.

C H A P. XV.

I Am to Lay down some Considerations or Motives, inducing to get Faith, which shall be derived from the Misery of such that are Faithless; and that in these following Sections.

S E C T. I.

First, You cannot please God, Heb. 11.6. And wherefore are you Made, if

if not to Please God? This is the End of your *Creation* and *Beings*. The *Creatour* would fain take Complacency and Delight in you; but while you are *Faithless*, he cannot. *Unbelievers* are not the Objects of God's Desire; because such can give no Credit to the Report in the Gospel. *Faith* Pleases God, but *Unbelief* || Displeases him.

|| *Unbelief is a God-Affronting Sin.*

First, It puts the Lye upon God: It calls in question his *Power*, *Mercy*, *Truth*. 1 Joh. 5. 10.

He that Believeth not, hath made God a Lyar.

Secondly, *Unbelief* hardens the Heart. Mark 16, 14.

He upbraided them with their Unbelief, and Hardness of Heart. Unbelief and Hardness of Heart are linked together.

Thirdly, *Unbelief* is the Root of *Apostacy*. Heb. 3. 12.

An Evil Heart of Unbelief, in departing from the Living God.

Unbelief Virtually includes all other *Sins*: It is a Big-bellied *Sin*.

Finally,

Finally, As Faith is the Chiefest among Graces, so Unbelief is the Chiefest among Sins.

S E C T. II.

Secondly, You cannot Resist one Temptation: Let Satan shoot his Bullets as fast as he can, one after another; and for want of True Faith, you shall remain still, as so many Butts for the same. All of the Devil's Temptations shall find Acceptation with thee, be they what they will. If Satan suggesteth to thee, that there is no God, thou wilt with the Fool, say in thy Heart, There is no God: Yea, where Faith is not, the Devil's Temptations in all kind shall be clos'd with. His Temptations to Diffidence, and Distrust in the Promises will be clos'd with; His Temptations to Lust will be clos'd with; His Temptations to Avarice will be clos'd with; His Temptations to Pride will be clos'd with. What is there not, but a Faithless Soul the Devil may Allure unto? There is not one

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Hereticks never so much; yet our *Faith* shall remain Firm. Though he may Shake it, yet he shall not Overthrow it: Though he may Darken it, yet he shall not wholly Eclipse it. The *Believer* all this while shall be Safe, and as Mount *Sion*, which cannot be Removed.

Again, Let the *Devil* raise up a Multitude of *Persecutors*; and though they may Storm us to some purpose by their Threats and Blows; yet our *Faith*, being Sheltered under the Wing of *Christ*, supported and held up by the Intercession of *Christ*, it shall never Totally and Finally fail.

Lastly, Let the *Devil* raise up *Schismatics*, and by them breed *Schism*, *Division*, *Dissension* and *Discord* among the Children of *God*, (as not long ago in this Nation he did; and indeed, I know not any thing, that tends more to the Extirpation of True Zeal and *Piety*, than the same:) But yet notwithstanding all these Things, the *Faith* of *God's Elect* is whole and entire in its *Seed* still.

R.

There

There are divers *Arguments*, whereby the *Saints Perseverance* is clearly Evinc'd, and Prov'd against the *Opposers* thereof: but I am only confined to make use of one among them; and therefore to use any of the rest, would be justly deemed a *Digression*.

Arg.

Mr. Dan-
son's *Vindi-
cation of
himself a-
gainst Ives.*
Pag. 62.

What-so-ever our Lord *Jesus Christ* hath Prayed for, shall certainly come to pass: But he hath Prayed for the *Saints Perseverance*, or that they may not fall away Totally and Finally from *Grace*.

Ergo, The *Saints* shall Persevere.

The *Major* is proved from *John* 11. 42.

And I know (sayes *Christ* to the *Father*) *that thou hearest me alwayes.*

That *Christ* now doth Pray for *Saints Perseverance*, is evident from my *Text*.

But I have Prayed for thee, that thy Faith fail not.

Now

Now the great Thing, that remains in the Agitation of this Blessed Truth, (though much Controverted) is to Illustrate the *Potency* of our *Saviour's Intercession*; on which depends the *Perseverance* of our *Faith*. Now the *Potency* of it appears, if we consider these Three Things: 1. *The Person that Intercedes*. 2. *The Intercession it self*. 3. *The Persons for whom this Intercession is made*.

S E C T. III.

First, If we consider the *Person* that Intercedes, being the Lord *Jesus Christ* himself; who is Admirable for his Excellent *Qualifications*, and Great *Interest*, that he hath in Him, with whom he Intercedes. As to his *Qualifications*; He is an *Advocate*, that is Wise, Faithful, Just and Tenderhearted; and therefore doubtless, will Plead for us after a Perfect, Exquisite and Infallible Manner. As to his *Interest* in *Heaven*, it is Great. For *God*, with whom he Intercedes, is his *Father*: Now, Who can Speed

better in this *Suit*, than God's own *Son*? *Jesus Christ* is the *Son* of God Two manner of wayes: 1. By *Eternal Generation*, according to his *Godhead*; *Psal. 2. 7.* 2. By *Grace of Personal Union*, according to his *Mankind*; *Luk. 1. 35.*

If You who are *Earthly Parents*, can find in your *Hearts*, to Give unto your *Children* when they Ask; How much more then shall God Give unto us his *Heavenly Children*, when we Ask of him? But I shall ascend higher.

If God our *Heavenly Father* can Give unto us his *Adopted Children*, his *Children* that are only made so; How much more will God Give unto *Jesus Christ*, his *Son* by *Nature* and *Generation*? If we the *Children* by *Grace*, can prevail so much with God the *Father*; How much more then his *Son* by *Generation*, betwixt whom there is an *Unity* not only of *Nature*, but will also, *Joh. 10. 32.* More-over, see what God himself says to *Christ*: *Psal. 2. 8.*

Ask of me, and I will Give thee.

S E C T. IV.

Secondly, If we consider the *Intercession* it self, 1. In its *Nature*. 2. In its *Perpetuity*. *First*, In its *Nature*; which is a Presenting his *Person*, *Sufferings* and *Merits* unto his *Father*, for what he desires. *Father* (sayes *Jesus Christ*) *let such a Soul Persevere. why so* (may the *Father* Reply?) *Because* (sayes *Christ*) *I Suffered to this end*. So that *God the Father*, according to his *Justice*, which is *Unspotted*, sayes to his *Son*; *Be it unto thee as thou wilt*. So, that *Matter* of our *Saviours* Request is but *Iust* and *Reasonable*: What *Christ* desires, is not desired *Gratis*, upon *Terms* unbecoming the *Holiness* and *Righteousness* of *God* to grant. *Jesus Christ* can Plead *Merit* in his *Prayers*. Finally, *God the Father* is under a *Covenant*, *Tye* and *Bond* to do what he asks. For he Promised us to *Christ*, (on Condition of his Dying for us) to be his, and Ruled by Him as he pleased: Where-upon *Christ* Accepted,

ted, and a *Body* was Prepared for him ; and so he *became Obedient unto Death, even unto the Death of the Cross.* So that this Number for whom *Christ Dyed*, is really his, according to the *Fæderal Transaction* between the *Father* and *Him.* Accordingly also the *Mercies* that *Christ* Intercedes for, are as due to him, as the Hire of the Labour is, when the Work is Faithfully done.

Secondly, Let us consider our *Saviours Intercession*, in the *Perpetuity* of it:

He ever Liveth, to make Intercession for us, Heb. 7. 25.

Our Names are alwayes upon the Heart and Shoulders of this our Great High-Priest before God. † *Christ's Intercession* is Importunate and Perpetual. From hence we may draw (saith † Mr. Flavel) abundant Encouragement against all Heart-Straitnings, and Deadness of Spirit in Prayer.

† *His Intercession is a Permanent Importunity.*

|| *Sermon*
13. on Heb.
7. 25. Pag.
152.

Thou complaineſt, thy Heart is Dead, wandering and Contracted in Duty : O but remember, Christ's Blood ſpeaks when thou canſt not !

Though

Though the Vigour of thy *Affections* may sometimes Decay in *Duty*; yet know then, even then *Christ* maketh *Intercession*: When thy *Prayer* is done, *Christ's Prayer* is still going on. His *Praying* is a *Praying without ceasing*: Yea, he Incessantly Prays for us.

Christ is a *Mediator* for Ever; and his *Intercession* is a *Daily Intercession*.

It is the *Business* of *Christ* now in *Heaven*, to Intercede for us. Behold, *Christ* Intercedes for you in *Heaven*: And therefore question not the *Duration* of your *Faith*.

Many things here occur, that hinder the *Permanency*, and the *Potency* of our *Prayers*: But *Christ* in *Heaven* meets with nothing, that interrupts his *Praying* to, and *Interceding* with the *Father* on our *Behalf*. *Christ Jesus* is now in the *Exaltation* of his *Prophetical, Sacerdotal* and *Regal Office*; and therefore what he *Wills*, is *Granted*.

He (*Christ*) ever *Liveth*, to make *Intercession* for us.

SECT,

S E C T. V.

Thirdly, If we consider the *Persons* for whom *Intercession* is made, being such whom *God the Father* has a Kindness for: Did *Jesus Christ* indeed Intercede for such, that the *Father* was no Well-wisher unto, it were something: But now, these for whom *Christ* Intercedes, are the *Friends of God*, and the *Children of God*, and the *Brethren of Christ*: Therefore these must Persevere. *Jesus Christ* Prayes not for the *world*, which is Enmity to *God*; but for a *Select Number*, whom *God the Father* has determined to bring to Everlasting *Life*, through this Prevalent and Successful *Intercessor* in *Heaven*.

S E C T. VI.

Having Finished the *Doctrinal Part*, viz. *Christ's Intercession*, which is an *Act* of his *Priestly Office*, is on Grounds of a *Believers Perseverance* in *Faith*: I shall only Answer this *Inquiry*,

quiry, that may be made about the
Intercession of Christ.

But why doth Christ Pray now, seeing he is in Heaven, and can do all Things.

Ans.

1. *Christ* could do all Things, when he was upon Earth, and yet he Prayed.

2. *Christ* Prayeth now in Heaven, because as *Man*, he Rejoyceth both to be Subject unto *God*, and to Acknowledge him as the Greater, and the *Author* of all Good.

As *Christ* is *Man*, he ought not to omit those Things, which are proper to *Men*, viz. *Prayer*.

S E C T. VII.

For-as-much, as I have only been admitted to make use but of one *Argument*, for the Asserting of *Believers Perseverance*, viz. *Christ's Intercession*, which the *Doctrine* only contained: I shall therefore furnish you only with

with some *Scriptures*, that may E-
vince this *Truth*, now in the Close.
For loath I am, to leave such a Com-
fortable *Doctrine* (as this is) Dark;
Although what has been said already
about it, might suffice; yet in re-
gard that the Holy *Scriptures* do a-
bound with *Arguments* for it, I shall
just touch upon them, and that shall
be all.

C H A P. XIX.

*Containing Eleven Arguments from
Scripture, for Believers Perseve-
rance; with the Judgement of the
Learned, Antient and Modern a-
bout it.*

S E C T. I. *Arg. 1.*

First, The Father in his Election is
Infallible. *Matth. 24. 24.*
For there shall arise False Christs,
and

and False Prophets, and shall shew great Signs and wonders; Inſomuch, that (if it were poſſible) they ſhall Deceive the very Elect.

Thoſe whom God hath Determined to be Saved, ſhall be Saved, let the Power of Devils, Power of Corruptions, and Power of this world work joyntly together againſt the Children of God. The Elect cannot be Deceived: There is an Impoſſible in the Caſe. Rom. 8. alſo and verſ. 30.

More-over, whom he did Predeſtinate, them he alſo Called; and whom he called, them he alſo Juſtified; and whom he Juſtified, them he alſo Glorified.

2 Tim. 2. 19. Nevertheſs, the Foundation ſtandeth Sure, having this Seal, The Lord knoweth them that are his.

Arg. 2.

Secondly, The Son in his Redemption ſhall not be fruſtrated; Heb. 2. 14. Iſa. 42. 7. Rev. 3. 7. Matth. 1. 11. Tit. 2. 14.

To grant Apoſtacy, would make Election Changeable.

Mr. Buckley in his Gospel-Covenant.

Cer-

Certainly, *Christ* Dyed to some purpose: He would not have Deserted his *Father's* Bosom and Palace for nought.

Arg. 3.

Thirdly, The *Spirit* in Application of the Benefits of *Christ's* Passion, is Irresistible and Unchangeable; *Zach.* 36. 25, 26, 27, 28, 29. *Isa.* 11. 6. *Luk.* 3. 5.

S E C T. II.

Arg. 4.

Fourthly, The Regeneration of God's People is Perpetual; *1 Pet.* 1. 2, 3. *1 Joh.* 3. 9. *Jam.* 1. 21. *Joh.* 1. 14.

Arg. 5.

Fifthly, The Love of God to his Chosen Ones is Unchangeable; *Joh.* 13. 1. *Jer.* 31. 3. *Isa.* 54. 4, 5, 6, 7, 8. 10.

Arg. 6.

Sixthly, Their Union with their Head, *Christ Jesus*, is Unseparable; *Joh.*

(265)

Joh. 10. 28. Matth. 16. 18. Hof. 2.
19.

Arg. 7.

Seventhly, The Kingdom and Dominion of Christ within them is Invincible; Luk. 1. 33. Luk. 21. 22. Dan. 2. 44. Psal. 2. 9.

Arg. 8.

Eighthly, The Power by which they are Supported is Unconquerable; 1 Pet. 1. 4, 5. Psal. 73. 24. 1 Cor. 1. 8, 9.

Arg. 9.

Ninethly, No Temptation shall utterly cast them down; 1 Cor. 10. 13. Matth. 8. 26.

Arg. 10.

Tenthly, The Saving Gifts and Graces of God's Spirit are without Repentance; Rom. 11. 29. Jer. 32. 40, 41.

Arg. 11.

Eleventhly, All turn for the Best to them, that Love God; Rom. 8. 28.

All

All these *Arguments* (*Christian Reader*) in my Mind, do so Evince the *Truth*, that no Grounds of Doubting can be left.

S E C T. III.

Testimonies Antient. I.

That this *Truth* may not appear as a Novelty, see it owned by the *Church*, and divers *worthies* Antient and Modern.

Saint *Chrysostome* on *Luk. 22. vers.*

Ὁυκ ἔφη ἵνα
μὴ ἀρνήσῃ ἀλλ'
ἵνα μὴ ἐκλί-
πειν τὴν πί-
στιν. Chrysost.

32.

[*But I have Prayed for thee, that thy Faith fail not.*]

—seems to be of this Opinion:

Mark (saith he,) he doth not say; *I have Prayed for thee, that thou shouldst not Deny me; but, I have Prayed, that thy Faith should not Vanish, and be Abolished.*

* *De Bono Persever.*

As for *Augustine*, 'tis well known, he writ a whole Book of the * *Perseverance* of the *Saints*; in which he has these Excellent Expressions:

|| *Perse-*

Perseverance is a continual Profession of Faith, and Demonstration of the Fruits of Faith: Because the Elect alwayes Retain their Faith, and some Fruits of it. They are alwayes as the Tree planted by the River-side, Psal. 1. vers. 3.

They are alwayes held up by the Hand of Jehovah, and therefore cannot fall.

They are alwayes like Mount Zion, which cannot be Removed, Psal. 25. vers. 1.

Arboris Plantatae ad rivos aquatum, Psal. 1. v. 3. Semper a Jehovah sustentantur, Psal. 37. v. 24. Sunt similes montis Sionis, qui non dimovetur.

Bernhard in his Epistle 129. and Ser. 17. Cant. hath many Excellent Things about Perseverance.

Those who would be further Satisfied, as to the Judgment of the Fathers, may find Passages enough for that end, Collected to their Hands, in Dr. Kendal's *Sancti Sanciti*, in English; and in Latin in Hier. Zanch. De *Sanct.* in Miscell. V. 3. Oper.

|| *Hac Perseverantia dicitur esse continua Fidei professio & fructuum Fidei demonstratio: quoniam Electi semper retinent Fidem, & aliquos Fidei fructus. Semper sunt instar*

† *Theolog.*
Didact.
Scholast.
 Pag. 766.
 Cap. 29. De
Conservatione
Electo-
rum.

* *Christ.*
Theolog.
 Pag. 184.
 Cap. 32. De
Sanctorum
Perseveran-
tia.

† *Institut.*
 Lib. 2. Chap.
 5. Sect. 3.

† *Alsted*, in his Famous Book of *Theology* saith; *That Perseverance is a Gift, and such a Gift, whereby God doth so firmly keep his Elect in a State of Grace, as that they shall never fall from thence.*

Dr. Wolléby in his *System of Divinity*, hath *Five Arguments* deduced.

1. From the Certainty of our Election; *Matth. 24. 24. 2 Tim. 2. 19.*

2. The Certainty of our Vocation; *Rom. 11. 29.*

3. The Certainty of our Faith, though Weak, if it be True.

4. The Certainty of our Justification; *Rom. 8. v. 1.*

5. The Certainty of our Sanctification; *Phil. 1. 6.*

Calvin was clearly for this Point, as you may see in his *Institutions*.

Luther's Words about this Doctrine are many, in divers of his Writings: One Passage of his especially I cannot omit; which I find quoted by *Dr. Manton* in his Notes on *Jude*, pag. 58.

|| As 'tis impossible to sever the Leaven and the Dough, when they are once mingled and kneaded together; so Christ and a Believer, when they are United together, there is no Parting more.

|| Sicut impossibile est massam à pasta separare, &c.

Melancthon on these Words,——

[Quis separabit nos a dilectione Dei?

who shall separate us from the Love of God?] ——

—has these Famous Lines, which I shall Transcribe:

Conclusio est totius Consolationis, Cum Deus diligit nos propter Meritum & Intercessionem Filii, certissimum est, servaturum esse Ecclesiam, etiam si est infirma, & horribilibus Furoribus Diabolorum & Impiorum oppugnetur.

Disputant autem hic aliqui, An possit Electus amittere Dilectionem, quæ Deum diligit? Hæc Questio aliena est in hoc loco. Dictum est autem alibi, Electos posse labi, sicut lapsi sunt Adam, Eva, Aaron, David.

Paulus autem hic loquitur de Dilectione,

Melancthon in Epistolam ad Rom.

Cap. 8. Pag. 170.

Etione, qua Deus universam Ecclesiam diligit, & loquitur de Conservatione Universæ Ecclesiæ. Deinde etiam de singulis Membris, qua revera per Fidem sunt Ecclesiæ Membra.

Hac Dilectio in Promissione revelata est, qua affirmat Deum semper collecturum esse Ecclesiam, qua in totâ Eternitate fruatur ejus Vitâ, Justitiâ, & Lætitiâ, juxta Dictum, Portæ Inferorum non prævalebunt adversus eam.

Adfirmat item Promissio Conversos, qui verâ Fide inseruntur Christo, diligi à Deo: ut Johan. 14. dicitur; Si quis diligit me, sermonem meum servabit. De hac Certitudine hic loquitur, quâ Conservationem universæ Ecclesiæ scimus certam esse. Certò etiam scimus, singulos perseverantes in Fide, salvos fore. Addit igitur, Servabitur Ecclesia, etiamsi erunt magna Certamina; & oppugnabitur variis modis, dulcedine Vitæ, metu Mortis, insidiis Diabolorum, terroribus Tyrannorum & Exercituum. Nam Tyrannos nominat Ἀρχαί, Exercitus autem videlicet, Tota agmina persequentium

S E C T. IV.

Modern Testimonies. 2.

WE † are in a better State by Christ, † B. Usher's
 than we should have been in, if Body of Di-
 we had continued in Adam; speaking vinity.
 of Perseverance.

I shall Transcribe a Letter concern-
 ing Falling away from Grace, by
 that Incomparable Prelate, * Joseph
 Hall.

*The Shaking of the
 Olive Tree,
 Pag. 389.

" My good Mr. B. you send me
 " Flowers from your Garden, and look
 " for some in return out of mine: I
 " do not more willingly send you
 " these, than I do thankfully receive
 " the other. I could not keep my
 " Hand from the Paper, upon the
 " Receipt of your Letters, though
 " now in the Midst of my Atten-
 " dance. As my Desire of your Sa-
 " tisfaction calls me to Write some-
 " thing; so my other Employments
 " force me to Brevity, in a Question

“ wherein it were easie to be end-
 “ less.

“ I am sorry, that any of our New
 “ *Excuti-fidians* should pester your
 “ *Suffolk*; although glad in this, that
 “ they could not light upon a Soyl
 “ more Fruitful of able *Oppugners*.
 “ It is a Wonder to me, to think,
 “ that Men should labour to be Wit-
 “ ty to rob themselves of Comfort.
 “ Good Sir, Let me know these New
 “ *Disciples* of *Leyden*, that I may
 “ Note them with that Black Coal
 “ they are worthy of: *Troublers* of
 “ a better *Peace* than that of the
 “ *Church*, the *Peace* of the *Christian*
 “ *Soul*. They pretend *Antiquity*;
 “ What *Heresie* doth not so? What
 “ marvel is it, if they would wrest
 “ *Fathers* to them, while they use
 “ *Scripture* it self so Violently? For
 “ that their First Instance of *Hymeneus*
 “ and *Alexander*, how vain is it, like
 “ themselves?

“ Nothing can be more plain,
 “ than that those Men were Gross
 “ *Hypocrites*; who doubts therefore,
 “ but they might fall from all that

“ Good,

"Good, they pretended to have:
 "What is this to prove, that a True
 "Child of God may do so? But
 "(say they) these Men had Faith,
 "and a Good Conscience: True, such
 "a Faith, and Goodness of Conscience,
 "as may be incident unto a worldly
 "Counterfeit. Yea, but (they re-
 "ply) a True Justifying Faith: I
 "think, such an one as their own;
 "Rather, I may say, These Men de-
 "serve not the Praise of *Hymeneus*
 "his Faith; which is nothing in this
 "place, but *Orthodox Doctrine*. How
 "oft doth St. Paul use the word so to
 "his Timothy. 1 Tim. 4. 1.

"In the latter Times some shall de-
 "part from the Faith (Interpreted in
 "the next Words) And shall give
 "Heed to Spirits of Error, and Do-
 "ctrines of Devils. And 2 Tim
 "3. 6. he describes his False-Teach-
 "ers by this Title, *Reprobate, concern-*
 "*ing the Faith*; which I think, no
 "Man will Expound of the Grace,
 "but the *Doctrine*. Yet (say they)
 "there is no necessity binds us to
 "that Sense here. But the Scope of

“ this Place compared with others,
 “ may Evince it. That which fol-
 “ lows, plainly points us to this
 “ Meaning, (that they might learn
 “ not to Blaspheme:) Their *Sin* was
 “ therefore an *Apostacy* from the Do-
 “ *ctrine* of the Gospel, and casting
 “ foul Aspersions upon that *Professi-*
 “ *on*: So that an *Opposition* to whole-
 “ som *Doctrin* was their Ship-
 “ wrack. They except yet: A Good
 “ *Conscience* is added to this *Faith*:
 “ Therefore it must needs be meant
 “ of *Justifying Faith*. Do but turn
 “ your Eyes to 1 *Tim.* 3. 9. where
 “ (as in a *Commentary* upon this
 “ Place) you shall find *Faith*, and a
 “ Good *Conscience* so conjoyned, that
 “ yet the *Doctrin*, not the *Vertue* of
 “ *Faith* is signified: St. Paul describes
 “ his *Deacon* there, by his *Spiritual*
 “ *wealth*.

“ Having the *Mystery* of *Faith* in
 “ Pure *Conscience*, no Man can be so
 “ Gross, to take the *Mystery* of *Faith*
 “ for the *Grace* of *Faith*; or for any
 “ other, than the same *Author* (in
 “ the same *Chapter*) calls *The My-*
 “ *stery*

"stery of Godliness. It is indeed fit,
 "that a Good Conscience should be
 "the Coffer, where Truth of Chri-
 "stian Doctrine is the Treasure. There-
 "fore both are justly commanded
 "together: And likely each accom-
 "panies other in their Loss. And
 "that of Irenæus is found true of all
 "Hereticks; *Sententiam impiam, vi-*
 "*tam luxuriosam, &c.* Yea, but
 "Hymeneus and Alexander had both
 "these then, and lost both.

"They had both in outward Pro-
 "fession, not in inward Sincerity:
 "That Rule is Certain and Eternal;
 "If they had been of us, they had con-
 "tinued with us. Nothing is more
 "ordinary with the Spirit of God,
 "than to suppose us such as we pre-
 "tend; that he might give us an
 "Example of Charity in the Censure
 "of each other: Of which kind is
 "that noted Place, *Heb. 10. 29,*
 "*And counted the Blood of the Testa-*
 "*ment, where-with he was Sanctified,*
 "*an Unholy Thing:* And those unu-
 "sual Elogies, which are given to
 "the Churches, to whom the Apo-

" *stolical Letters* were Directed.

" This Place therefore intends no
 " other, but that *Hymeneus* and *Alex-*
 " *ander*, which were once *Professors*
 " of the *Christian Doctrine*, and such
 " as lived orderly, in an Unblame-
 " able, and outwardly Holy Fashion
 " to the World; had now turn'd
 " their *Copy*, cast off the *Profession*
 " which they made, and were fallen
 " both to Loosness of *Manners*, and
 " Calumniation of the *Truth* they had
 " abandoned.

" For that other *Scripture*, *Rom. 8.*
 " 12, 13 no Place can be more ef-
 " fectual, to cut the Throat of this
 " Uncomfortable *Heresie*. *St. Paul*
 " writes to a Mixt Company: It
 " were strange, if all the *Romans*
 " should have been truly Sanctified.
 " Those which were yet Carnal,
 " he Threats with Death: *If ye live*
 " *after the Flesh, ye shall Die.*

" Those which are Regenerate,
 " (contrary to the Wicked *Paradox*
 " of those Men) he assures of
 " Life: *If ye Mortify the Deeds of*
 " *the Flesh by the Spirit, ye shall Live.*

" How

"How doth he Exclude the *Spirit*
 "of Bondage to Fear, which these
 "good Guides would lead in again?
 "How confidently doth he aver the
 "Inward *Testimony* of *God's Spirit*
 "to ours; and ascribes that Voice
 "to it, which bars all Doubt and
 "Disappointment; and tells us by the
 "Powerful Assurance of this *Abba*,
 "We are *Sons*, and if *Sons*, *Heirs*,
 "Co-heirs with *Christ*?

"Let them now go on, and say;
 "That *God* may Dis-inherit his own
 "Son, that he may Cast off his *A-*
 "*dopted*: But, say they, to the same
 "*Regenerate Persons* he applies these
 "Two Clauses; and saith at once,
 "*Ye have Received the Spirit of A-*
 "*doption*; And yet, *If ye walk after*
 "*the Flesh, ye shall Dye*. What fol-
 "lows of this *Commination*? Any
 "*Assertion* of the Possibility of *Apo-*
 "*stacy* in the *Regenerate*? Nothing
 "less. These Threats are to make
 "us take better hold, and to walk
 "more warily. As a *Father* that
 "hath set his Little *Son* on Horse-
 "back, (it is *Zanchies* Comparifon)
 "bids

" bids him hold fast, or else he shall
 " fall, though he uphold him the
 " while; that both he may cause
 " him hereby to sit fast, and call
 " the more earnest for his Suppor-
 " tation. But the Scope of the Place
 " plainly extorts a Division of Car-
 " nal Men and Regenerate. The
 " Threats are propounded to the One,
 " the Promises and Assurance to the
 " Other: And therefore no Touch
 " from hence, of our Uncertainty in
 " a Confessed Estate of *Renovati-*
 " *on.*

" For that *Matth. 12. 43.* The *A-*
 " *podosis*, or *Inference* of the *Parable*
 " might well have stopt the Mouths
 " of these *Cavillers*: For you shall
 " find in the End of it: *So shall it*
 " *be with the wicked Generation.* I sup-
 " pose, no Man will be so Absurd,
 " as to say, These *Jews* had former-
 " ly received True *Justifying Faith*:
 " How should they, when they re-
 " jected the *Messias*? And yet of
 " them is this *Parable* spoken by our
 " *Saviours* own Explication. *Mald-*
 " *nate* himself, a Learned & Spightful
 " Jesuite,

" Jesuite, can Interpret it no other-
 " wise. *Ideo Christus hoc dixit, ut*
 " *doceret, peiores esse Judaeos, quam si*
 " *nunquam Dei legem & cognitionem*
 " *accepissent.* And to this purpose he
 " cites Hilary, Hierom, Beda. And
 " this Sense is so clear, that unless
 " the *Seven Devils* had found Har-
 " bour in the dry Hearts of these
 " Men, they could not so grossly Per-
 " vert it. *Quench not the Spirit,*
 " *1 Thess. 5.* will never prove a Fi-
 " nal or Total Extinction of *Saving*
 " *Grace* The *Spirit* is Quenched,
 " when the Degrees of it are abated ;
 " when the Good Motions thereof
 " are by our Security let fall. We
 " grant, the *spirit* may be Quench-
 " ed *in tanto*, not *in toto*. Or if we
 " should so take it, as they desire ;
 " I remember *Austin* Parallels this
 " Place with that other to *Timothy* ;
 " *Let no Man despise thy Youth* : Note
 " (saith he) That the *Spirit* can be
 " Quenched, or that *Contempt* can
 " be avoided ; but that in the one
 " we may not endeavour to do that,
 " which may tend towards this
 " Wrong

“ Wrong to the *Spirit*; and in the
 “ other, that we should be careful
 “ not to do that, which may pro-
 “ cure Contempt. The Place I re-
 “ member not directly; But *Nume-*
 “ *ros memini, si verbatenerem*: But in
 “ all likelihood, that Place sounds
 “ quite another way; as may ap-
 “ pear by the Connexion of it
 “ with those two Sentences follow-
 “ ing. As if he should have said;
 “ Discourage not the *Graces*, that
 “ you find in any of your *Teachers*;
 “ Despise not their *Preaching*; Try
 “ their *Doctrines*. And now, What
 “ is this to the Falling away from
 “ *Grace*? Which of us do not Teach
 “ the Necessity of *Perseverance*? He
 “ only that Endures to the End, shall
 “ be Saved. *Be Faithful to the Death,*
 “ *and, &c.*

“ But he that hath Ordained we
 “ shall be Saved, hath Ordained our
 “ *Perseverance*, as a Mean to this *Sal-*
 “ *vation*; and hath appointed these
 “ sharp Advices, as the Means and
 “ Motives of our *Perseverance*: So as
 “ he that shall be Saved, shall also
 “ En-

"Endure to the End; *Because no*
 "Man shall pluck them out of my
 "Hand, saith Christ. How evident-
 "ly doth the Spirit of God proclaim
 "our Certainty against these Doubt-
 "Mongers? Every where is he as
 "full of Assurance, as these Men of
 "Dis-comfort. He that is Born of God,
 "sinneth not, neither can sin; because
 "he is Born of God, and the Seed of
 "God remains in him: What an
 "Invincible and Irrefragable Consola-
 "tion is this? The Seed of Life is
 "Sown in the Hearts of the Elect;
 "Tho they could be Dead to them-
 "selves, yet to God they cannot.
 "And what a Supposition is that of
 "Christ; That if it were possible, the
 "very Elect should be Deceived? De-
 "sponsabo te mihi in perpetuum; and
 "a Thousand of this Strain;
 "which your Exercise in those Holy
 "Leaves hath (I doubt not) abun-
 "dantly furnisht you withal. Hold
 "fast then (my Dear Friend) this
 "Sure Anchor of our Undeceiving
 "Hope. And Spit in the Face of Men
 "or Devils, that shall go about to
 "slacken

1 Joh. 3. 3.

" slacken your Hand. Let these
 " Vain *Spirits* sing *Despair* to them-
 " selves: For us, *we know whom we*
 " *have Believed.*
 " " Thus hath my Pen run it self
 " out of Breath, in this so Import-
 " tant a *Demand*; and much ado have
 " had to Restrain it: Neither would
 " I give you one Hour's Intermision
 " to my *Answer*; which I know
 " your Love cannot but accept, and
 " that which comes from an Heart
 " Zealous both of *God* and *You*.

A Practical
Commentary
on Jude, By
Tho. Man-
ton D. D.
Pag. 57,
&c.

I shall now add the Testimony of
 Another; who speaking of a *Belie-*
vers Perseverance, the Grounds of it
 tells us thus:

" There are some Grounds on *God*
 " the *Father's* Part; *viz.* His Ever-
 " lasting Love, and All-sufficient
 " Power. 2. There are Grounds on
 " *Christ's* Part; His Everlasting Me-
 " rit, and Close Union between him
 " and us, and Constant *Intercession*
 " 3. On the *Spirits* Part, there is a
 " Continual *Influence*, so as to main-
 " tain

"tain the *Essence* and *Seed* of *Grace*,
 " &c.

Another also sayes this:

" Are you in *Christ Jesus*? Here's
 " Comfort as to your *Perseverance*,
 " *Stability* and *Fixedness* in the State
 " of *Grace*.

Doctor Ja-
 comb on Ro-
 mans, pag.
 83.

Another also sayes, speaking of Be-
 lievers *Union* with *Christ*:

Mr. Cases
 Mount Pis-
 gah. Part
 I. Pag. 39.
 &c.

" Here we may consider the Main
 " Foundation and Reason of the *Saints*
 " *Perseverance*.

CHAP.

C H A P. XX.

Containing a Use of Information and Reprehension.

S E C T. I.

Use 1. Of Information.

IS it so then, *That the Faith of Elect Believers is so Secure by Virtue of Christ's Intercession, as that it shall never Totally and Finally fail, let the Devil strike never so hard, or often at it?*

Then hence may be infer'd the Excellency of the *Gospel*, above that of the *Law*; of the *Second Adam*, above that of the *First*; of the *Evangelical Righteousness*, above that of the *Legal*. *Sirs*, *Adam* was created Perfect, but he could not keep himself so; for being left in that State to the Freedom of his own *will*, he soon fell: But we that are under the *Gospel*-
Dispens-

Dispensation, are not left to the Freedom of our own will. Here's our Excellency! Here's our Happiness! and Here's our Unspeakable Privilege! That if once we can but get into *Christ*, we need not fear a Final Apostacy. I do not dissuade from the Duty of *Fear*, but from the Sin of *Fear*. 'Tis not here *in* and *out*; *in* to Day, and *out* to Morrow: But 'tis Once in *Christ*, and Ever in *Christ*; Once a *Believer*, and ever a *Believer*. Eve hath Thrown us down, but *Christ* hath Rais'd us up: Eve's Tree of Knowledge of Good and Evil hath Thrown us down; but *Christ* the Tree of Life, hath Rais'd us up. St. *Gregory is no afraid to say; O happy! happy, happy Man was Adam, that ever he so Sin'd and Transgress'd; because by this Means both He and we have found such Plentiful Redemption, such Inestimable Mercy, such Superabundant Grace, such Felicity, such Eternity, and such Life, by *Christ's* Death! As the Death of the Lion was Sampson's Sustainance, so *Christ's* Gall is our Honey; and the Bitter

T Death

* O felix
Culpa que
talem ac tan-
tum meruit
habere Re-
dempto-
rem.

Death of *Christ* on the Cross, is the Sweet Life of *Man*, and the Basis of a Believer's Perseverance.

SECT. II.

Use 2. Of Reproof and Terrour.

Secondly, If this be so, Then this strikes *Terrour*, to the Devils, and Reproof to such (who ever they be) that do Oppose this Soul-Chearing Doctrine. *Terrour* unto the Devils in that they may strike hand, and again, and again; yet the Faith of Elect Believers shall not Fail. Reproof unto such, who are not ashamed to say: That God may Crown a Man one Day, and Un-crown him the next: Such who blush not to say: That a Man may be Happy, and Miserable: under Love, and under Wrath; an Heir of Heaven, and a Fire-brand of Hell; a Child of Light, and a Child of Darkness; and all in an Hour's time: What Miserable Comforters are these? And, What Soul-disquieting, unsettling, and distracting Doctrine is this!

|| Armini-
ans.

CHAP.

C H A P. X XI.

Containing a Use of Caution, Comfort and Counsel.

S E C T. I.

Use 3. Of Caution.

THirdly, By way of *Caution*: Take heed of Presuming, in saying to thy self; Thou art Secure, and therefore mayest do, as thou list. Let not this *Doctrine* open a Gap to *Extensiveness*, and puff you up with *Pride*. Such that take this to be the Scope of this *Doctrine*, do much mistake it. This is just as if a Man should say; —

I am now in the Bosom of Grace, but I should be cast down into Hell.

Who would argue thus? 'Tis the *Devil's Deceit*, and just as if a Man should say; —

Because God hath decreed how long

I shall Live, (Job 14. 5.) therefore I will not eat Bread, but live in the Neglect of all Means that preserve Life.

We must remember this, That God hath joyned the End and the Means together.

2 Thess. 2. 13 *But we are bound to give Thanks alwayes to God for you, Brethren, Belovèd of the Lord; because God hath from the Beginning chosen you to Salvation, through Sanctification of the Spirit, and Belief of the Truth.*

Though your Time here below is an *Appointed Time*, yet you must carefully avoyd *Poison*; and Eat, and Drink, and use *Physick* to Preserve your *Life*.

On Jude,
Pag. 55.

We do not say, (saith Dr. Manton) That a Believer is so sure of his Conservation in a State of Grace, as that he needeth not to be wary and jealous of himself: 1 Cor. 10. 20. Let him that Standerh, take heed, lest he Fall. There is a Fear of Caution, as well as a Fear of Diffidence and Distrust:

And

And there is a great deal of Difference between weakening the Security of the Flesh, and our Confidence in Christ. None more apt to suspect themselves, than they that are most sure in God; lest by Improvidence and Unwatchfulness they should yield to Corruption. Christ has Prayed, That Peter's Faith might not fail; yet he biddeth him, with the rest of of the Apostles, To Watch, Luk. 22. 40, and 46.

S E C T. II.

Use 4. Of Comfort.

Fourthly, Here is a Use of Comfort to us, that are Believers, and that have an Interest in Christ's Intercession. Here is Comfort under Fears of Barrenness, and here is Comfort under Fears of Falling away.

First, Here is Comfort under Fears of Barrenness: I am afraid (saith the Soul) lest my Faith quite Fails, and so grow Dead at last; proving just like the Barren Fig-Tree in the Gospel, which was Cursed. But for thy

Comfort know, *Christ* prayeth, *That thy Faith may not fail.* T'is granted, the *Devil* will *Sift* thee, and *winnow* thee, and *Level* all his *Temptations* against thy *Faith*. Thou art a *Branch* of that *Vine*, *Christ Jesus*; therefore shalt never cease yielding of *Fruit*. As long as there is a *Fulness* in *Christ*, *Believers* shall never *Want*. This *Holy Vine* (*Christ*,) being *Replenish'd* with *Sap*, the *Branches* cannot choose but be *Fruitful*. As long as the *Root* *Lives*, the *Branches* shall never *Die*. Besides,

† *Vide Leigh*
on the *Promises*, *Pag.*
236.

Saints should read † *Promises*, that are made to them in case of *Spiritual Barrenness*.

I am the Lord thy God, which Teaseth thee to profit, Isa. 48. 17.

* That is, the
most *Barren*
Heart shall
abound
with *Grace*.

*In the wilderness shall waters break out, and Streams in the Desert; and the * Parch'd Ground shall become a Pool, and the Thirsty Land Springs of water, Isa. 35. 6, 7.*

Secondly, Here is *Comfort* under *Fears* of *Falling away*. I am afraid (*saith the Christian*,) that I shall be quite out of *Breath*, before I get to
Heaven;

Heaven; either I shall be blown down by Satan's *Temptations*, or faint under *sufferings*. But know, thou hast *Omnipotency* to Support thee; Thy *Faith* is Sheltered under the *wing* of *Christ*, and Supported by the *Intercession* of *Christ*: So that it is *Secure*, let the Devil strike never so hard, or often at it.

Adam, that Grew upon his own Root of *Innocency*, soon Withered: But thou hast *Christ* for thy Root; therefore thy *Grace* shall Flourish into *Perseverance*. Believers, *Christ* holds you: 'Tis not your Holding of *Christ*, but *Christ's* Holding of you, that Preserves you. He it is, that for thee Repels the *Force* of *Temptation*, Over-powers the *Relicks* of *Corruption*, and increaseth the *Sparkles* of *Grace*.

S E C T. III.

Use 5. Of Counsel.

Fifthly, Here is a *Use of Counsel*, which hath a Double Aspect: 1. To *Believers*. 2. To *Unbelievers*.

First, To *Believers*. Doth *Christ* in *Heaven* Intercede for you? Then (first) keep you close to your Duty on *Earth*. *Christ* neglects not Praying for you in *Heaven*; do not you then neglect Praying for your selves on *Earth*. *Christ* is ready in *Heaven*, to present your Petitions to *God*, upon your presenting your Petitions to him. (1.) If *Christ* ceaseth not Praying for you, do not you cease then Praying for your self. (2.) If *Christ* Prays and Pleads for you in *Heaven*, then do you Plead for him on *Earth*. *Believers* themselves have oft-times many *Accusers*; viz. The *Devil*, *Evil Men*, and *Conscience*; and when any of these do Accuse them, *Christ* is then ready in *Heaven* to Plead. Seeing then, that *Christ* Intercedes for you,

you, and Pleads for you, when you are Accused and Dishonoured; do you Plead for Him, for his Honour, and for his Interest when Aspers'd by the World. (3.) Doth *Christ* in *Heaven* Intercede for *Believers*? Then let *Believers* ascribe *Perseverance* to him; looking upon it, as his own Gift. Let *Christ* have what is Due from you: Pay (I say) the *Tribute* of your *Gratulation* unto him.

Secondly, To Unbelievers. Doth *Christ* Intercede in *Heaven* for *Believers*? Then what will become of *Unbelievers*? Hereupon I advise you, to Repair to *Christ*. No Interest in *Christ*, no Interest in his *Intercession*: Therefore, instead of *Christ's Blood* Crying to God for you, it shall Cry to God against you. He that is an *Intercessor* for some, shall be an *Accuser* to others: Yet now, every *Unbeliever* despiseth *Christ's Intercession*, and treadeth it under Foot. *Christ's Death*, *Victory*, *Conquest*, *Merits*, *Spirit*, *Graces* and *Intercession* are nothing at all to Persons, that are in an *Unbelieving*

|| The greatest Inducement that I know of, whereby to perswade Sinners to get into *Christ*, is
1. The Misery that they are in, by being out of him. 2. The Happiness they would be in, were they in him.

ving State. No Interest in any of these Benefits, unless you have Union with the *Donor* of them: 'Tis Union with *Christ*, that gives us a Title to all the *Priviledges* of *Christ*. If thou hast not *Christ*, thou hast none of *Christ's*. How Deplorable therefore is the Case of *Christ-less Souls*? They cannot argue any thing of Comfort, from what he has done: *Christ's Death, Merits* and *Sufferings* avails them not. Here is no Comfort to be spoken to you, till you get into *Christ*.

* What were the Old World the better for Hearing of an Ark, when they would not get into it? So what are we the better for Hearing of *Christ*, if we will not get into him?

Ah then! What do Men and Women do, in rejecting the Tenders of Grace, and the Offers of *Christ* in the * Gospel? To Day therefore, if you will Hear his Voice, Harden not your Hearts. Verily, he that now waits, and stands at the Door Knocking, will ere long give over, and Knock at your Hearts no more. Possess your Souls therefore with an Holy Impatience, until such time you can say; *Christ is come! Christ is come!* Methinks, it should be a Burden for you

you to Live, unless *Christ* is Formed in you: An Interest in him will render your *Lives* Pleasant, and your *Death* Gainful. Be convinced therefore, of the Absolute Need of a *Salvour*; by considering, that till you are in him, you can have no Interest in his *Intercession* and *Satisfaction*, the Great Effect of his *Priestly Office*: That no *Mercy* will be a *Mercy* unto you, till then; but rather *Curses*, and given in Judgment to you. And this is the Exact *Portraiture* of every *Christ-less* Man and Woman.

CHAP

CHAP. XXII.

wherein part of the Last Doctrine is handled.

SECT. I.

The Fifth and Last *Doctrine* is this:

Doctrine.

Those whom *God* hath Done much for, should be much in Doing for others.

When thou art Converted, strengthen thy Brethren.

I Shall Prosecute this *Doctrine* in this wise: 1. *In what Sense we are to understand God's Doing much for a Person.* 2. *What it is that such whom God has Done much for, should be in Doing for others.* 3. *Confirm the Doctrine.* 4. *Apply it.*

SECT.

S E C T. II.

First, In what Sense we are to understand *God's* Doing much for a *Person*; or when it may be said, *God* doth much for a *Person*. Now *God* may be said to do much for a *Person* Two ways: 1. To his *Body*. 2. To his *Soul*.

(1.) To his *Body*. By *Body*, I understand all Things relating thereunto; as *Life*, *Health*, *Estate*, *Good Name*, and *Negotiations*.

First, *God* has done much for such, whose Threads of *Lives* he has lengthened out: Once thou wast Heart-sick, Crazy, and by no means could hold up thy Head, expecting *Death* every moment; and by reason of exceeding Tortures, it was a Burden for thee to Live. *Medicines* proved Ineffectual, *Physitians* Despaired, *Friends* gave thee over; and a Dead Man thou wast in the Expectation of all. Yet lo! † *God* Miraculously raises thee up, smiles on thee, by Renew-

† *Restituet
eum Deus,
qui antea
morti vici-
nus fuit, &
longiore vita
donabit.*
ing Mollerus.

ing thy *Life*; and with Good *Hezekias*, adds *Fifteen Years* more unto thee.

Now here *God Does* much for a *Person*, with Respect to his *Life*.

Secondly, *God* has done much for such, whose *Healths* he has Preserved. Soundness of *Body* is a great *Mercy*: What is *Life*? what is *Riches*? what is *Honour*, without *Health*? These Things ('tis granted) in Conjunction with *Health*, are Pleasing unto Man: But *Health* not Enjoyed, will render all the former things Unprofitable.

Now here *God Does* much for a *Person*, with Respect to his *Health*.

Thirdly, *Estate*. *Omni rerum copia affluct*: Once thou wast Poor; not a Penny in thy Purse, nor a Piece of Bread in thy Cubboard. But now thy Case is changed from Worse to Better: The Candle of *Prosperity* shines upon thee, and an Flourishing *Estate* thou hast now about thee.

Here is *God's Doing* much for a

Per-

person, with Respect to his Estate.

Fourthly, God's Doing much for a person, is sometimes discover'd in a Man's Good Name, being Bestowed and Preserved. Once a Cloud of Infamy and Reproach was drawn over thy Name; but now it is dissipated and Scattered. A Good * Name is one of the Greatest Blessings upon Earth; No Chain of Pearl doth so Adorn, as this. How many are there in the World, that are still paring off the Credit of their Neighbours? And they make thick Parings; they sometimes pare off all that is Good; nothing is left but the Core. The Children of God are thus oft-times served: It was David's Complaint; *Psalm 35. 11. I will give thanks unto thee, O Lord, for thou hast laid to my charge, Things which I knew not.*

Surinus the Jesuite, reported of Luther; That he learnt his Divinity of the Devil, and that he died Drunk: But *Melancthon*, who wrote his Life, affirms; That he died in a most Holy Pious manner, and made a most Ex-

* Valentinian the Emperour, did decree, Capital sentence subjugandum; That he who was openly Convicted of this Crime of Slander, should Die for it.

And Pope Gregory did decree, That such a Person should be Excommunicated.

Excellent *Prayer* before his *Death*.
Has *God* now preserved or delivered
thy *Good Name* from the Unmerci-
fulness of others, What is this, but
a doing much for thee, with Respect
to thy Name?

Fifthly and *Lastly*, *God* has done
much for those, whom he hath Bless-
ed in their *Negotiations*. When thou
didst first set forth in the World,
what Cares and Fears did distract
thee, lest thou shouldst not do well,
and so become *Bankrupt*? But now,
contrary to thy Fears, *God* has Pro-
sper'd thee; and a Brave Trade thou
hast, and Blessed thou art in thy
Building, Planting, Journeying; or
what ever thou goest about: The Ho-
ney-Comb of a Blessing shall be still
dropping upon thee.

Thus much concerning *God's* Good-
ness with Respect to the less
Noble Part of a *Man*; viz. His
Body.

SECT.

S E C T. III.

I now come to consider in what Sense *God* may be said to *do much* for a *Person's* † *Soul*, which is the most Noble Part of him. The *Body* is but a Shadow, the *Soul* is the Substance: The *Body* is but a Shell, the *Soul* is the Kernel: The *Body* is but a Cabinet, the *Soul* is the Jewel. The *Soul* is the *Man* of the *Man*: The *Soul* of *Plato* is *Plato*..

But to proceed to the *Point* in Hand, viz. How *God* may be said to *do much* for our *Souls*; see made forth, as followeth.

† The *Soul* is the *Princely Part*, crowned with Reason: It is *Dei* invisible; It carries in it some *Faint Idea*, or *Resemblance* of the *Trinity*. Bern.

S E C T. IV.

God can never be said (in a strict Sense) to *do much* for the *Soul* of a *Man*, till such time he Converts it to Himself: So that, it will not be out of the way, to Enquire a little into the Nature of *True Conversion*. But this would be too large a Field for me

to enter in; and therefore, I shall only touch briefly upon it.

S E C T. V.

True Conversion consists in a Change upon the *Inward* and *Outward Man*:
 1. In a Change upon the *Inward Man*; which I shall only insist on.

First, The *Understanding* is turned from Darknes unto Light. Horrible Ignorance of *God*, and the Things of *Salvation*, covers the *Soul* of every *Man*, as Darknes upon the Face of the Deep. Unconverted *Persons* are therefore called *Darknes* in the very Abstract, (*Ephes. 5. 8.*) and that because of their Original, Acquired and Judicial *Blindness*, which their Minds are possess'd with. All the World is said to sit in Darknes; From whence may be gathered, That by || *Nature* we are desperately Ignorant about *God*, and the Things of *God*: Which made our *Saviour* to say to *Peter* upon his Confession;

[|| By Nature there is a very Chaos upon the Understanding.

Flesh

Flesh and Blood had not Revealed these Things unto him.

In the State of *Integrity*, our Minds were furnished with all Glorious Perfections and Abilities, as the Firmament with *Stars*: There was *Sapience* in respect of *God*, *Science* in respect of all Natural Things to be known, and *Prudence* in respect of all Things to be done.

But since the *Fall*, *Man* has received such a Bruise in his *Understanding*, as that unless *God* Recovers it, it will remain for ever Irrecoverable. Therefore the first Thing that *God* doth, in order to *Conversion*, is to set up a *Light* in the *Soul*, and take off that Vail of *Darkness*, which has over-spread it. So that, *God* does much for the *Soul*, in helping of the *Understanding*, and doing much for it.

Secondly, Our * *Memories* are in part (by *Conversion*) Cured. Oh! the Sinful Weakness, Barrenness and Pollution of our *Memories*! How *Tenacious* is it, with Respect to *Evil*?

* *Memory* is in a great part the *Understanding*, knowing Things as they are past.

Therefore Austin, and others following him, make Three Powers or Faculties in the Rational Part of a Man; His Understanding, his Will and Memory; which they call the Created Trinity.

But, How Fallacious is it, with Respect to Good? Why is it, that many can better Remember a Piece of News, than a Line of Scripture? That little Children can better Remember Obscene Songs and Ballads, than the Principles of Religion, or a Good Sermon? The Memory by Nature, is like a Sieve, that lets the Corn and Weighty Grain fall through; but the Light, Refused stuff, that it Retains: Thus what is Solid, and would do thy soul Good, that quickly passeth away. Hence it is, that many of our Hearers are so Unprofitable as they are: They forget the Good Sermons they Hear; and go from Church no more better'd, than the Stones in the Wall: But now, where God intends to do much for the Soul, he then does help the Memory, and Cures it in part of its Weakness, Pollution and Unfaithfulness. The Memory will then Retain all manner of Good; something of Good in every Thing: or at leastwise, it will be better in Remembering Spiritual Things, than Carnal Things. If not all

all the *Sermon*, part of the *Sermon* the *Soul* can now carry away with her: Yea, and she can tell what *Sermon* among divers, so many Years past, at such a Time, in such a Place, and by such a Person, did her good. So that a Wonderful Change is here pass'd upon the *Memory*, to the just Admiration of the *Free-Grace* of *God*.

Thirdly, Where *True Conversion* is, a Change is also on the *Will* of *Man*; that Great *Faculty*, which will either be the Chair of *Lust*, or Throne of *Grace*. We may say of it, what the *Prophet* did of the *Figs*; *Those which were Good, were very Good; and that were Bad, were very Bad.* The *will* in *Innocency* was Regular; It did Eccho to *God's will*: But since the *Fall*, though it retains its Freedom in *Moral Actions*; yet as to *Spiritual*, it is depraved. *If the Will could cease from Sinning*, (saith *Bernhard*) there would be no † Hell. Since the *Fall* the *will* is not only Impotent, but Obstinate. *Acts* 7. 51.

|| The Will is the *Primum Mobile*, the great Wheel in the *Soul*, that moves all the Affections.

† Cesset voluntas propria, & infernum non erit.

re have alwayes Resisted the Holy-Ghost.

** The Mariners Compass being struck with Thunder, causeth the Point of the Needle to stand wrong. Man's Nature being Corrupted, causeth the Will to point wrong: It is strongly bent and inclin'd to that which is Evil.*

† Abnegare seipsum dicitur, qui abnegat voluntatem suam. Brug.

But now, when God proceedeth in the Work of *Conversion*, he doth in part also Cure the **will* of its Depravity; which consisteth in its Crookedness, Perverseness and Stubbornness. Before it was Inflexible, but now it is made Flexible: And our *Noble Faculties*, as *Understanding* and *Memory*, do not so much depend upon the *Power* of the *will* for their Actings; though we shall not have (till we are in *Heaven*) such an Universal Dominion over all the *Powers* of our *Soul*. So that they may Act, what Time and what Measure we please: Yet it is most certain, that 'when we are New Born, we then learn to † Deny our *wills*; So that our *Affections* shall be no more subject to it, with respect to their Rise, Progress and Degree. And thus God is said to *do much* for the *Soul*, when he *doth much* for the *will*.

Fourthly, True Conversion consisteth in

in a Change upon the || *Affections*: || *The Af-*
 For that these *Affections* by the *Fall* *fections are*
 are Polluted, is evidently and pal- *treated of*
 pably manifested in the Dominion *severally by*
 and Tyranny they have over the In- *the Philoso-*
 tellectual Part of *Man*. When the *pher, the*
Judgment should Govern the *Affecti-*
ons, the *Affections* do the *Judgment*: *Physitian,*
 A *Man* doth now for the most part *the Orator,*
 Reason, Believe and Will according *and the Di-*
 to his * *Affections* and *Passions*. *vine.*
Aristotle observed this, when he said; * *The Af-*
Prout quisque Affectus est, ita Judicat; *fections be*
 As every *Man* is Affected, so he Judg- *the Pedes A-*
 eth. They are Unruly and Irregular *nimæ, the*
 in their Motions and Risings, in their *Feet of the*
 Progress and Degrees; and the Ob- *Soul.*
 jects, that for the most part they
 Center in. But now, when *God* pro-
 ceedeth in the Work of *Conversion*,
 then these *Affections* shall be Restrain-
 ed, Held-in and Ordered. *Love* and
Hatred shall keep to their right Cen-
 ters, and move towards their proper
 Objects; To *Love* nothing but *Good*,
 to *Hate* nothing but *Evil*.

† Conscience is God's Preacher in the Bosom: A thousand Witnesses for or against a Man; A Heaven or Hell on Earth: A great Friend, or a great Enemy.

Fifthly and Lastly, Here is a Change on Conscience. Now † Conscience is a Part of *Understanding* in the Reasonable Creatures, determining of their Particular Actions with or against them. Now that this, as well as the other *Faculties* of the Soul, (without a Change) is Polluted, appears in its Blindness; and so it of-times misguides. In its Senslesness and Stupidity, though Lusts as so many Thieves come to steal the Soul away; yet this Dog doth not so much as give one Bark. Sometimes Conscience Accuseth and Excuseth falsely: But now, when God proceedeth in the Work of *Conversion*, then This in the first Place is awakened, and stirr'd up to do its Office. It will then deal plainly even with the Greatest, and will tell them their own without Flattery; and Trace them in all their Actions, and Haunt them where so ever they go.

And thus I have shewed, when God may be said to *do much* for our Souls; viz. When he Converts them unto

unto Himself: And wherein this *Conversion* consists, has been shewed; viz. *God's Working upon, and Changing and Renewing the Five Faculties of the Soul; viz. Understanding, Memory, will, Affections and Conscience.*

CH A P. XXIII.

I now come to shew, *what it is, that those whom God has done much for, should be in doing for others.* Now questionless, every *Man*, (especially such a *Man*, whom God has done much for) ought to Resemble him; which is that also God justly requires and expects. VVherefore, Has God done much for thy *Body* in the Sense above VVritten? But that thou shouldst do much for the *Bodies* of others also. Has God done much for thy *Soul* in the Sense above VVritten? Do thou also much for the *Soul* of others,
an-

answering (according to the endeavors) what *God* has *done* for thy *Soul*? Or has *God* *done much* for both, viz. *Body* and *Soul*? Then do thou endeavour to do Good both to the *Bodies* and *Souls* of others; which probably may be Comprehended in these following *Sections*.

S E C T. I.

First, Do much for others, in point of *Instruction* and *Reprehension*; A Solemn and Great *work*, if Piously performed.

Much Pains should be taken in the *Instruction* of one another: Nay, we should be often Admonishing, and Reproving too, if occasion be. The *Converted* need our *Instruction*, the *Unconverted* need our *Reproofs*. *David* tells *God* what shall follow upon the Joys of *salvation* being Restored to him. *Psal.* 51. 13.

Then will I Teach Transgressors thy wayes, and Sinners shall be Converted unto thee.

You and I should have Instructed one another; Have we done it? You and I should have Reproved one another; Have we done it? In the *Scriptures* we find the *Saints* Reproving one another: *Moses* Reproving *Aaron*, *Exod.* 32. 21. *Nathan* Reproving *David*, 2 *Sam.* 11. *Paul* Reproving *Peter*, *Gal.* 2. 11. Sometimes you shall hear Cursing and Swearing in your Presence: Sometimes you shall behold Covetousness, Pride, Passion, Anger and Uncomeliness. Here now are Opportunities of doing Service for *God*, of Appearing and Witnessing for him against these *Vices*. Therefore do not say; *I am loath*, or, *I am afraid to speak*; *it will be ill taken*: *I shall do no Good by Testifying*; or, *I shall be accounted a busie Body*. Away with all these Petty *Objections*, and attend to *Duty*, leaving the Issue and Event to *God*; only beg *wisdom*, which is profitable to Direct. If we would not partake of the Sins of others, we must then fall upon Reproving-Work. *Ephes.* 5.

And have no Fellowship with the Unfruitful works of Darkneſs ; but rather Reprove them.

As there is a Holy Silence under God's Correction ; Aaron held his Peace : So there is a Sinful Silence under Man's Corruption ; For Eli held his Peace alſo : Aaron's Silence was a Good Silence ; but Elie's Silence was a Naughty Silence.

S E C T. II.

Secondly, Do much for others, in leaving Patterns, that may Survive you, and Live, when you are Dead ; I mean, Live Exemplarily, as Paul : Phil. 3. 17.

Brethren (ſaith he) be Followers together of me ; and mark them which walk ſo, as ye have us for an Example.

This great *Apoſtle* denied himſelf, to make himſelf an Example to others. Take heed of Scandals, and *Viſible Infirmities*, which diſcourageth many to take up with Religion.

|| Ex-

|| *Examples* are very Prevalent In || *Præcepta*
utramque partem; Either one way *docent, Ex-*
 or other, either for Good or E- *empla mo-*
 vil. *vent.*

Oh! That the *Professors* of this Age, who are most Defective herein, would but be perswaded, to live Lives for *Posterity*! Live Holy therefore, that others imitating your Holiness, may be Holy also. But, How little Convincing, Converting and Edifying are the *Lives* of most now a-days: Not considering, that their *Examples* (one Day) shall have a *Resurrection*, as well as their *Bodies*. Ah! How few are those, that are Writing *Copies*, for *Posterity* to Write after! And, VWhere now a-days is *Singularity* of *Life*? Have not such Reason to question, Whether the *Root* of the *Matter* is in them? For though *Good Works* Justifies us not before *God*, yet they Justify us before *Men*; and they are necessary for the Manifestation of our * *Faith*, and the Glory of *Christ* our Redeemer. Methinks, I cannot speak enough of such a *Subject* as this is, which is of very

* *Faith* Ju-
 stifies our
 Works, and
 our Works
 Testify our
 Faith.

very great Moment; *viz.* The Trans-
mission of *Patterns* to *Posterity*. But
I must conclude this Particular with
the *Exhortation* of our *Saviour*, that
agrees with what I have been speak-
ing. *Matth.* 5. 16.

*Let your Light so shine before Men,
that they may see your Good Works,
and Glorify your Father which is in
Heaven.*

S E C T. III.

Thirdly, Do much for others, in
Succouring and Relieving them, both
with Respect to *Body* and *Soul*. Here
are *Poor Saints*: Some want Food;
some Cloathing; some Lodging;
some Money. You now that are
Able, should follow *Job's* Exam-
ple.

Job 31. 16.
—21.

*I have not with-held the Poor from
their Desire, nor caused the Eyes of the
widow to fail; nor Eaten my Morsel
alone, but the Fatherless hath Eaten of
it also. Neither have I seen any to
Perish for want of Cloathing, or any
Poor without Covering. But his Loins
have*

have Blessed me, and he was warmed with the Fleece of my Sheep. The Stranger did not Lodge in the Street; but I opened my Door to the Travel-
ler.

Let us therefore Feed the Hungry, give Drink to the Thirsty, Lodge the Harbourless, Cloath the Naked, Visit the Sick and Imprisoned. Let us imitate *Tabitha*, to make Coats and Garments for widows. There is nothing lost by doing our Duty: An Estate may be || Imparted, yet not Impaired. Has God let the Candle of Prosperity to Shine upon thee? Light then thy Neighbour that is in the Dark, and thou shalt not by it have the less *Light* thy self. What-ever is Disbursed to Pious Uses, God doth bring it in some other way; as the Loaves in breaking Multiplied, or as the *widow's Oyl Increased by pouring out.

Let us put on Bowels of Mercy, and be ready to Indulge the Miseries and Necessities of others:

Be ye Merciful, as your Father also is Merciful.

Mercy even to the Bruit Creatures shall prolong our Dayes; much more then Mercy unto Men.

|| Prov. 11. 25.

The Liberal Soul shall be made Fat.

† 1 Kings 17. 16.

Luk. 6. 36.

Our

* Da quod
non potes
retinere, ut
accipias
quod non
potes amit-
tere.

Our Fingers should drop with the
Myrrhe of Liberality. *Augustine* sayes
excellently; * Give those Things to
the Poor which you cannot keep, that
you may Receive those Things which you
cannot lose.

St. Ambrose calls *Charity* the Sum
of *Christianity*; and the *Apostle* makes
it the very Definition of *Religion*.
Jam. 1. ult.

Pure Religion, and Undeified before
God, and the Father, is this, To Visit
the Fatherless, and the Widows in their
Affliction.

† Dives de-
nyed Laza-
rus a Crumb
of Bread, &
Dives was
denied a

Without doubt, such that are
† Cruel to the Poor, do Unchristian
themselves. *Unmercifulness* is the
Badge of *Heathenism*; but *Merciful-*
ness is the Badge of || *Christianity*.

Drop of Water. || O that it might not be said of Christi-
ans now a-dayes, as it was of an Emperor, that had a
Large Empire, but a narrow, scanty Heart! *Augustum*
imperium, angustum animum.

To abound in *works* of *Mercy*, is
to be Diffusively Good; and to be
Diffusively Good, is the great End of
our

our Creation. Eph. 2. 10.

Created in Christ Jesus to Good Works.

He that doth not answer his End in Respect of Usefulness, shall not enjoy his End in Respect of Happiness. Every Creature answers the End of its Creation; The Star Shines, the Bird Sings, and the Plant Bears: Besides, we our selves Live upon Charity. We go a Begging to the Creation: One Creature gives us Wool, another Oyl, and another Silk. Nay, shall I tell you, concerning this Duty of Charity, or || *Alms-Giving*, you may take notice of these Things:

1. No Duty more Commanded, than this of Charity.
2. No Duty more Commended and Extolled, than this.
3. No Duty hath more Choice and Precious † *Promises* annexed to it, than this.
4. No Duty tends more to the profelyting and making others

|| There are Two sorts of Sacrifices; Expiatory, the Sacrifice of Christ's Blood; and Gratulatory, the Sacrifice of Alms.

† *Eleemosyna non est divitiarum dispendium, sed discedendi potius compendium, questusq; omnium uberrimus.* Giving Alms is not the way to Waste our Wealth, but the Art of Thriving; & the most Compendious Course to come unto Riches.

to Embrace our *Religion*, than this.
 5. No one *Duty* hath greater Rewards attending it, than this.

I have met with a Notable Story to this Purpose, which I shall here Relate; wishing, that it might have the same Effect, as upon some it hath had: The Story is this.

Synesius, a Good Bishop of Cyrene, laboured much, and a long Time with one Evagrius, an Heathen Philosopher, to Convert him to the Christian Faith, but all in vain: The Philosopher still objecting, That the Christian Religion Taught many strange and improbable Things: Among others;

That he that hath Pity on the Poor, Lendeth to the Lord; and, He that Giveth to the Poor and Needy, shall have Treasure in * Heaven, and shall Receive an Hundred Fold from Christ; together with Eternal Life.

Things (saith he) to be Derided, rather, than Believed. The good Bishop

* *Terrena
servando a-
mittimus,
largiendo
servamus.
Isidor.*

Our Earthly Goods are lost by keeping, and kept by giving away.

shop notwithstanding ceased not to Travel with him: Assuring him by many Arguments, That these Things were True; and at last prevailed: So that the Philosopher, and all his Children were Baptized. A while after he cometh to Synesius, and bringeth with him Three Hundred Pounds of Gold for the Poor: Bids him take the same; but would have a Bill under his Hand, that Christ should Repay it him in another World. Synesius took the Money for the Poor, and gave him such a Bill under his Hand; as he desired. Afterwards, the Philosopher being near his Death, commanded his Sons; That when they Buried him, they should put Synesius Bill into his Hand in the Grave; which they did. The Third Day after he was Buried, the Philosopher seemed to appear to Synesius in the Night; and said to him: [" Come to my Sepulchre, where I lye, and take thy Bill; for I have Received the Debt, and am satisfied: which for thy Assurance, I have Subscribed it with mine own Hand.] The Bishop not well knowing the Meaning hereof, sent to

It is reported of Cyrus, that he should say; That by doing Good, he hoarded up Riches for himself.

Blessed Mr. Bradford counted that Time lost, wherein he did not some Good by his Tongue, Pen or Purse.

his Sons; who told him all. where-
upon taking them, and the Chief Men
of the City with him, he went to the
Grave, and found the Paper in the
Hand of the Corps, thus Subscribed:
[Ego Evagrius Philosophus, tibi San-
ctissimo Domino Synesio Episcopo
salutem: Accepi debitum in his li-
teris manu tua conscriptum, || satis-
factumque mihi est; & nullum con-
tra te habeo jus propter aurum quod
dedi tibi, & per te Christo, Deo &
Salvatori nostro.] That is; "I E-
"vagrius the Philosopher, to the most
"Holy Sir, Bishop Synesius, greeting:
"I have Received the Debt, which in
"this Paper is written with thy Hand;
"and I am satisfied: and I have no
"Action against thee for the Gold
"which I gave thee, and by thee to
"Christ, our God and Saviour.

|| Our Alms-
Deeds shall
be Rewarded
with Perma-
nent Bles-
sings.

*Qua stulti-
tia est illic
relinquere,
unde exitu-
rus es: & il-
luc non pra-
mittere quo
iturus es?*
Chrysost. in
Marth. 6.

Whence plainly it appears, That
the Seeds of our *Liberality* shall have
an *Harvest* of *Happiness*. Eccles. 11.
1, 2.

Cast thy Bread upon the Face of the
† Waters;

† Waters ; for thou shalt find it after
many Dayes.

I have dwelt the longer here, be-
cause the Love of many has waxed
Cold.

† One of our
Translations
have Waters
for Wet Fa-
ces ; signify-
ing, that
Poor Men
do oft-times
Weep.

S E C T. IV.

*Fourthly, Comfort the Feeble-mind-
ed, and Support the weak.* Speak a
Word in Due Season to the VVeak-
ry.

1 Theff. 5.
14.

Once thou wast VVeak thy self;
Remember therefore, I pray, your
Low Estate, and how glad thou
wouldst have been to receive Com-
fort from any ; and God was so
Compassionate, as that he stir'd up
some Godly and Painful *Minister* to
Admonish thee, and to remove all
those Lets and Impediments, that di-
sturb'd the VVell-being of thy *Soul* :
And lo ! what he said unto thee, is
Blessed ; and thou art now upon thy
Legs, and hast renewed thy Strength
as an *Eagle*. Stand up then, and
shew thy self a *Son of Consolation* :

* Christi-
ans should be
like Christ
and Mary;
the One al-
wayes Doing
Good, the O-
ther was al-
wayes Recei-
ving Good.

Wherefore has God done all this for thee, but that thou shouldst be capable of doing Good to others? Oh! the Groans, Sighs, Sobs, and Breathings of *Souls* that are in Conflicts with the *Devil*! And art thou a Stander-by, and a Spectator of them, but do'st not so much as put thy Hand to * *help*, art no wise Affected, thy Bowels within thee not at all moved? How Disingenuous is this? Does it not argue either *Ignorance* or *Ingratitude*: *Ignorance*, in that thou hast not been so Tried thy self; and therefore knowest not how to Pity others. *Ingratitude*, in that it was once thy own Case; but thou hast forgotten it, or at leastwise, would if thou couldst: and therefore takest not Notice of *Souls* thus Tempted, Tried, Afflicted. I shall only add this; I am verily perswaded, there is as little Compassion shewed to Weak, Desponding, Tempted, and Oppressed *Believers*, as ever, if not less: The Consideration whereof, I must needs tell you that are my *Hearers* this Day, grieves me as much

as

as any thing; and puts me much upon Prayer unto *God*, That he would be pleased to continue my Condoling Heart towards the *Tempted*; which through *Grace* I can say, is much: Yet still I would rather have it Increased, than Diminished,

S E C T. V.

Fifthly and Lastly, Those whom *God* has *done much* for, should be *much* in *doing* for others, by Praying with, and for others.

Although *God* will have but One *Intercessor* in *Heaven*, yet he requir-eth Many on *Earth*. Here we may, yea, we must be Trading one with another; viz. *Prayers* for *Prayers*, *Ministers* with *People*, and *People* with their *Ministers*, and one *Saint* with another.

Oh! what a Trade did Paul Drive this way? I have sometimes thought, what a Catalogue of Churches and Saints he had to Commend to *God* in his Daily Prayers.

Mr. Hooks:
Saints Privi-
ledges on
Earth, be-
yond those in
Heaven.

How many Churches did he usually Pray for? He saith to the Church of Rome in these Words:

Rom 1.9.

God is my witness, That without Ceasing, I make mention of you always in my Prayers.

The like for the Church at Ephesus:

Ephes. 1.
16.

I cease not to give Thanks for you, making mention of you in my Prayers.

So for the Church at Philippp.

I remember you alwayes in every Prayer of mine for you all, making Request with Joy.

1 Theff. 1.
2, 3.

So the Church at Thessalonica :
We give Thanks to God alwayes for you all, making mention of you in our Prayers; Remembring without ceasing your work of Faith, Labor of Love, and Patience of Hope in our Lord Jesus Christ.

2 Tim. 1. 3.

And doubtless, had he Written Epistles to all other Churches, we should have heard of his Prayers for them. Neither did he Pray only for Churches, but also for several Saints in Particular: For he saith; That he Prayed for Timothy Night and Day; that
is,

is, Morning and Evening; the Whole put for the Part. And as for *Philemon*, he saith; *That he made mention of him alwayes in his Prayers.*

Philem. v. 4.

To conclude; The least we can do for one another, is to be Earnest at the *Throne of Grace.*

C H A P. XXIV.

A Brief Application of the Point.

S E C T. I.

Use of Information.

THe First *Use* that this *Doctrine* affords us, is a *Use of Information*. If it be so, That those whom God hath done much for, should be much in doing for others: Then hence we may learn, That such who are defective, and wanting herein, are Guilty

Hostis gratia, inimica salutis.
Bern.

Guilty of the Higheſt *Ingratitude* againſt *God*.

Wherefore (O Man) has *God* done ſo much for thee, but that thou ſhouldeſt do ſomething for Him? And where-in canſt thou better manifeſt a *Doing much* for Him, than *doing much* for his *Members*. *Mercy* calls for *Duty*. Let ſome-thing be done by way of *Retaliation*; though *Retaliation* in our ſtrict and proper *Senſe* cannot be made unto *God*. To be *Ungrateful* for *Mercy*, is like *Absolom*; who as ſoon as *David* Kiſſed him, and took him into Favour, Plotted *Treaſon* againſt him. || *Ingratitude* puts an *Accent* upon *ſin*, and makes it out of *Measure* *Sinful*.

|| It was a
Saying of
Lycurgus;
Prodigioſa
res eſſet, be-
neficium
non repen-
dere.

Therefore
among all the
Laws he
made, he
would not E-
ſtabliſh a-
gainſt *Ingra-
titude*; look-
ing upon it
as moſt *Mon-
ſtrous*. But
this the *Sin-
ner* is *Guilty*
of.

If ſo be you cannot Lay your Selves out for the Good of Others, what then do you in *Teſtimony* of *Thankful-
neſs* to that *God*, who has done ſo much for you. O *Ungrateful*! Worſe than the very *Beaſts*, for they are wrought upon with *Kindneſs*; *Iſa. i. 3*.

† *Alian*.

This is † dealing with *God*, as we do with the *Thames*: The *Thames* brings us in our *Riches*, our *Gold*, *Silks*, *Spices*; and

and we throw all our Filth into the Thames, &c.

If *Mercy* be not a *Load-Stone* to Draw thee to *Duty*, *Judgment* shall Compel thee. Methinks, God's Goodness should be a Whet-Stone. Do for others: If thou askest me, why? the Reason is plain; *Because God has done for thee.* Therefore not to do any Good, argues want of a Deep Sense and Impression of God's Signal Favours on us. Beware therefore of going on any more in a Dissolute Course.

* *Ungrateful Sinners (like Vultures) draw Sickness from the Perfumes of God's Bounties.*

S E C T. II.

Use of Caution.

Secondly, By way of Caution: Take heed of Persisting in this Cursed sin of Ungratefulness. Though God has been Patient for a great while, yet the Lease of his Patience will at last be Run out. Nothing so Cold as Lead, yet nothing more Scalding when it is Melted. The Sweetest wine degenerates into the Sharpest Vinegar.

No-

Nothing Blunter than *Iron*; yet when Sharpened, it hath an Edge that will cut Mortally. Nothing Smoother than the *sea*; yet when stir'd into a Tempest, nothing Rageth more. Just so is it with the *Patience* and *Goodness* of *God*: What Sweeter than the same? Yet the Abuse of them, turns them to Fury and fore Wrath.

S E C T. III.

Use of Comfort.

Thirdly, By way of *Comfort* to such, that do Testify their *Thankfulness* to *God* for his Bounties, in being Useful in their Places and Generation. You do but Oblige *God* to do more for you: And without doubt, the more you do for *God*, the more *God* will do for you. If *God* heaps the Coals of his *Mercy* upon the Heads of his *Enemies*; What then would he do for you, that should walk Thankfully. As we commonly do follow them with our *Compensations*,

ons, that are most * Thankful; So God doth vouchsafe his Benefits most, where he thinks they may be Acknowledged. And as we will not bestow our *Alms* on a *Mendicant*, that can neither Cringe nor Bow; So God will not bestow his *Favours* on any, but what shall Worship Him, and give Thanks unto him. If therefore our *Lives* be singularly Convincing and Converting, Exemplary and Gratulatory; you will thereby the more attract *Divine Indulgence* unto you. Therefore, Who would not but be *Comforted* with this; namely, That if any express their Thankfulness unto God, by Usefulness in their Places, they shall not be Guilty of that Monstrous Word, *INGRATITUDE!* But not only so: They who manifest their Thankfulness, shall more infinitely oblige God unto them for the Future. Finally, God will *Reward them according to their works.*

† To be Unthankful where there is great reason to be Thankful, is Folly in the Abstract.

S E C T. IV.

Use of Counsel.

Fourthly, Be Exhorted unto Thankfulness, and Acknowledgement of the manifold *Mercies* of *God*.

Has the All-Merciful *God* been Merciful to thee? Express then thy Thankfulness for the same, in being Merciful unto others. Has the Gracious *God* done much for thee? Express then thy Thankfulness unto Him, by doing much for others.

Motives here-unto are these; and pray observe them.

Motive I.

|| *The Word*
[As] notes
Similitude,
not Equality.

First; 'Tis Equity, that thou shouldst do for others, || as *God* has done for thee. Methinks, if Unmerciful Men did but consider this, they would not do as they do: Such *Exortion* and *Oppression* would not be, as is. *Families* would not be Ruined; *Kingdoms* would not be Depopulated, as they are. One *Man* would

not

not be a *Devil* to another, as now it is with a Witness.

You that are Cruel and Unmerciful, bear with me, if I put a few *Questions* to you. Have you Received such Unkindness at the Hands of *God*, that you deal so Unkindly with others? Has *God* dealt so Severely with you, that you can deal no more Mildly with others? Has *God* fell upon you with Stroke after Stroke, that you lay so much upon others? Did *God* ever punish thee, without giving Warning, that thou art so Rigid with others, and takest so much Advantage of them? Speak, if thou canst. Art thou Speechless? Blush then, for Shame; and Repent of Unreasonable Madness. Suppose now it should fare as ill with thee, as it hath done with others: Suppose, what thou hast wished to, and brought upon others, should come on thy self; What, would'st thou say then, *Lord be Merciful to me, a Sinner*? Will not thy *Conscience* say or suggest, 'Tis Just with *God*, it should be so? Hence learn then; Do by others,

thers, as thou would'st have God do by thee.

Motive 2.

Secondly, Consider; To do much for others, is but what your Brethren (that are gone before you) have done. I could give you a Cloud of Witnesses for this: See first Scriptural Examples.

Scriptural Examples.

Christians, Acts 2. 45. & 4. 34. Women, Luk. 8. 23. The Poor Widow, Mark 12. 2. Dorcas, Acts 9. 36.

Paul, Acts 24. 17. Cornelius, Acts 10. 2. Job, Chap. 31. 16. 21. Barnabas, Acts 4. 36, 37. Zachaeus, Luk. 19. 8. Phebe, Rom. 16. 2. Hebrews, Chap. 6. 10. Philemon, Verse 5. 7. The Vertuous Woman. Prov. 31. 20. Obadiah, 1 King. 18. 13. Onesiphorus, 2 Tim. 1. 18.

Ecclesiastical Examples.

Act. and Mon.

Examples that we find in Ecclesiastick Histories, may also be produced.

Holy Master Bradford, in a Hard Time Sold his Chains, Rings and Jewels, to Relieve those that were in Want.

Want. And 'tis further Reported of him ; That he counted that Hour lost, wherein he did not some Good, by his *Tongue, Pen or Purse.*

Trajan the *Emperor*, did Rend off a Piece of his own Robe, to wrap his *Souldiers Wounds.*

The *Jews* also are noted in this kind.

I could tell you also of *Heathens*: *Titus Vespasian* was so inured to works of *Mercy*, that remembering he had Given nothing that Day, cried out ; *Diem perdididi, I have lost a Day.*

Modern Testimonies might be also here instanc'd ; viz. Clark's Examples.

Mr. Bolton, *Mr. whately* of *Banbury*, *Mr. Bruen* in the *County Palatine* of *Chester*, *Mr. Thomas Gataker*, *Mr. John Dod*, *Dr. William Gouge*, *Dr. Harris*, *Mr. Richard Greenham* ; *Cum multis aliis.*

I might also here-unto add those in our own Age, lately Deceased : But I shall only mention that never to be forgotten *Man*, (I am sure, by me) *Mr. Thomas Wadsworth* ; who
Y had

had *Christ Jesus* Pourtrayed in his *Life*, as much as any *Man*, in respect of all Things what-so-ever. One, that never knew, what a *Temptation* to *Pride* did mean; which, I believe, scarce any one (besides himself) could say. Eminent especially for *Sincerity*, *Integrity* and *Charity*: That would go up and down his *Parish*, doing Good; buying Cloaths for the *Poor*, that they might have no Excuses for their Absence from the *Church*.

Newington, Southwark and *Theobalds* will tell you, what a Man he was.

Motive 3.

Thirdly, Consider; *God's* End in doing Good to thee, is that thou might'st be Capable of doing Good to others. *Abilities* are not for thy Self only, but for Others: And if a *Man* doth not Improve what *God* has Given him, for the Benefit of Others, even that which he hath, *God* may justly take away.

Has

Has God Given thee *Wit, Learning* and *Understanding*? be then Thankful to God for the same; and use them well for thine own Good, and the Good of others.

Has God Given thee the *Inward Graces* of his *Spirit*? Give God the Glory thereof, and Imply them for the Benefit of others. Instruct the *Ignorant*; Confirm the *weak*; Comfort the *Distressed*; Reduce the *Wandering*; and Bind up the *Broken-hearted*.

Has God Given thee *Riches*? Be Rich then in *Good Works*, and lay up Treasure in *Heaven*.

Motive 4.

Fourthly, Consider; What you do for any Poor * Member of Christ, Christ will take as done to Himself.

What Good you do to any of Christ's, he will take it as done to Himself; and what you do not to His, he will take as not done to Himself; *Matth. 25. 35, 36, 37, 38, 39, 40.*

* Shall we
Love the Fa-
ther, & not
the Child?
Shall we
Love the
Head, and
not the Bo-
dy? Shall
we Love the
Mediator,
and not the
Members?

If a Cup of cold Water, given to a *Disciple* of *Christ*, hath a Reward attending it; surely then, Things of a far greater Moment *Christ* will take notice of.

Motive 5.

Fifthly, Would you not Resemble your Redeemer, *Christ Jesus*? Imitate him, and Write after so fair a Copy, as He is, that has neither Blot nor Blur in it. *Christ Jesus* now is a *Great Exemplar* herein: As he is full of *Merit*, so he is full of *Bounty*. When he was upon the *Earth*, he went up and down, doing Good.

CHAP. XXV.

Containing more Motives.

S E C T. I.

Motive I.

CONsider; Would you be willing, that *Persons* in Miseries, Respecting either *Body* or *Soul*, or both, should be laid at your Doors, in your not Succouring and Administering Help unto them.

When you can do Good, and will not, know, that you neglect Duty; and that *God* may justly deprive you of what you have, and make you as Desolate as others. Having therefore an Opportunity, make use of it; for you know not how soon the Ballance of || *Providence* may be turned, as to thy self: Thou that art Rich to Day, may'st be

|| *Witness*
the Fire of
London.

Y 3

† Poor

† God
grants no
Man a Pa-
tent for
 Riches
Durante vi-
ta, but Du-
rante bene-
placito,
(as the Law-
yers speak.)

† Poor to Morrow. *Nebuchadnezzar*, a Mighty Conqueror, was turned a Grazing among the *Oxen*. A Great *Haman* is Feasted with the *King* one Day, and made a *Feast* for the *Crows* the next. *Adonibezek*, a Mighty *Prince*, was made a Fellow-Commoner with *Dogs*. So *Herod*.

Belisarius, a most Famous General under *Justinian* the *Emperor*; after all his Noble Atchievements, had his Eyes put out in his Old Age, by the *Empress Theodora*: And at the *Temple* of Saint *Sophy*, fain to Beg; *Dante panem Belisario, &c.* Give a Crust to Old *Belisarius*; whom *Vertue* Advanced, but *Envy* hath brought into Misery. *Pythias* Pined to Death for want of *Bread*, who once was Able to Entertain and Maintain *Xerxes* his vast Army. Great *Pompey* had not so much as Room to be Buried in: And *William* the *Conqueror's* Corps lay Three Dayes unburied; his *interrement* being hindred by one, that claimed the Ground to be his. *Cum multis aliis.*

*It is Wisdom in this Sense, (saith a Worthy * Divine) to consider others. Remember, how soon the Scene may alter: We may be put in the Poor's Dress; and then it will be no small † Comfort to us, to think, that we Relieved others, when we were in Capacity to do it.*

** Mr. Watson on the Beatitudes, Pag. 217.*

† A Good Man once High, but now Low, told me;

That the Consideration of his doing Good to others when he was in Capacity, was a great Comfort to him in his Poverty.

Verily, my Friends, this is not considered: For would People but consider this, *Mercy and Goodness, Bounty and Compassion* would Flourish more than they do. There would not be (I say) so many *Cubboards* Empty, *Purses* Moneyless, and *Wounds* not Cured or Bound up.

Motive 2.

Secondly, Consider, That the || Eyes of God, of Christ, of Angels, of Devils, of Sinners, of Saints, of Good and Bad are always upon you: Therefore let

|| God sees what-ever we do for others; What need we therefore care who else see us?

Y 4

this

this *Motive*, above all the rest, be as a Spur to all *Vertue*, and a Whet-Stone to all *Duty*. God takes Notice of all thy *Actions*: Thy *Tears* in Secret he Bottles up, thy *Prayers* in Secret he Registers; and what thou givest to *Pious Uses*, he writes down in thy *Memorandum Book*.

The Good *Angels* and *Saints* Honour thee for this: The *Devil*, and his *Children* see hereby thy Faithfulness to *God-ward*, and thy Goodness to *Man-ward*.

Motive 3.

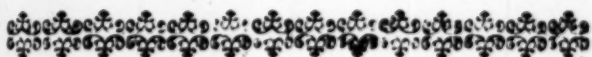
Thirdly, I know not of a Better than this, whereby to induce you unto a *Publick Spirit*; viz. You shall have your * *Reward*. If there be Degrees of *Torments* in *Hell*, then doubtless, there are Degrees of *Glory* in *Heaven*; And whose *Glory* shall be Multiplied, but such that have done most Good, when they were on *Earth*? All the Seeds of *Liberality* that you Sow on *Earth*, shall turn to a Fruitful Crop in *Heaven*.

* Καρπὸν ἔ-
χει τὸν σείον
μακαρισμὸν.
Theod.

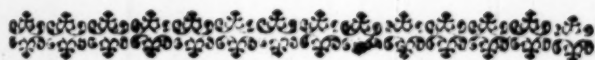
† That
Text which
you have in
Heb. 6. 10.
is an Excel-
lent Text.

ven. You shall be paid with Overplus: For a VVedg of *Gold*, which you have parted with, you shall have a VVeight of *Glory*: For a Cup of Cold *water*, you shall have Rivers of *Pleasure*.

The End of the Salve for Soul-Sores; together with the Duty of Such, whom God has dealt Bountifully with.



F I N I S



SEVERAL
SERMONS,

Preached upon

Sacramental
OCCASIONS.

By *THOMAS POWEL*,

Minister of the GOSPEL.

L O N D O N,

Printed by *T. Milbourn*, for *Benjamin Harris*,
at the *Stationers-Arms* in *Sweetings-Rents*,
near the *Royal-Exchange*, in *Cornhil*, 1679.



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SERMON I.

PSAL. 42. *Vers.* 1.

As the Hart Panteth after the Water-Brooks, so Panteth my Soul after Thee, O God.

Introduction.

THE *Author* of this *Psalm* was *David*, is Concluded on all Hands; as well as other *Psalms* of the like Nature, which have not his *Inscription* upon them: Penned by him at some sad Time, and in some sad Condition; viz. His *Exilement* from Home, and the House of *God*; upon the Occasion of *Saul's* Persecution, who Pursued him from Place to Place; and followed him, as a *Partridge* upon the *Mountains*;
as

*The Words
divided.*

** As the
Hinde or
the Hart, a
Beast Thir-
sty by Na-
ture; and
whose Thirst
is Increased,
when she is
Hunted.*

*The Hinde,
the Female, is
here meant;
as the Word
annexed, She
Brayeth, &
the Greek
Article [He
Elaphos]
manifest.*

*And in Fe-
males the
Passions are
stronger,
than in
Males.
Ainsworth
in Loc.*

as himself Expresses it, 1 Sam. 26.
20.

In the VWords of my Text, the Prophet David intimateth his Ardent Affections towards God; Illustrating the same by a Similitude of the Hart towards the Rivers of Water: Wherein (as in all other Similitudes besides) there are Two Parts considerable; The Proposition, and the Reddition.

The Proposition we have in these VWords:

*As the * Hart Panteth after the wa-
ter-Brooks.*

Now there is a Double Thirst in the Hart after the water-Brooks; The One is Natural, arising from its Temper and Constitution; and the Other is Occasional, proceeding from the Different Case and Condition, in which it is: And even so it is in a Christian.

The Reddition we have in these VWords; *My Soul Panteth, &c.* In the Hebrew it is *Brayeth*.

More-over, The Strength of the Psalmist's Desire is Express'd by another VWord, in the Verse following the

the *Text*; *THIRSTETH.*

We have here Represented by *David* the true Temper, Frame and Character of a *Christian Soul*: VVhat *David* sayes of Himself for his own Particular, is true of all *Believers* in General.

The *Doctrine* from the VVords is this:

Doctrine.

The Soul of a Christian vehemently desires God.

In the Opening and Prosecution whereof, Three Things will fall under our Consideration.

1. The *Object* of a *Christian's* Desire; and that is *God*.
2. The *Subject* of a *Christian's* Desire; and that is the *Soul*.
3. The *Exercise* or *Activity* of a *Christian's* Desire; and that is, *Panting after*.

First, The *Object* of a *Christian's* Desire, and that is *God Himself*;
Thee,

*Deus est
summum bonum.*

*Beatitudo
formalis consistit in frui-
tione Beatitudinis ob-
jectivae; Beatitudo autem
objectiva est
Deus: quia
est bonum
perfectum sa-
tis appeti-
tum.*

Thee, O God. Other *Texts* of *Scripture* there are, that fully declares this; *Psal.* 84. 2. 86. 4.

A *Christian's* Desire is (1.) After *God* Chiefly. (2.) After *God* Simply.

First, A *Christian's* Desire is after *God* Chiefly. The Main and Principal Thing that he desires, is *God*. An Interest in *God*; Union and Communion with || *God*. - A *Circle* cannot fill a *Triangle*: The whole *World* cannot fill the *Heart* of *Man*. Nothing but *God*, can satisfy the Desire of a *Christian*. *God* only is the Proper, and most Adequate *Object* of it: Nothing but the *Water-Brooks*, can Satisfy the *Thirsty Hart*: Nothing but Enjoyment and Fruition of *God* can Refresh the *Gracious Soul*; whatever comes short of this, is *Condemed*.

Whom have I in Heaven but Thee? and there is none upon Earth, that I desire besides Thee, Psal. 73. 25.

These two Places, *Heaven* and *Earth*, do take in the whole Compass and Latitude of Things Desirable; but

but Nothing in any of them, less than God, will content a Christian: God chiefly: Nothing but God, and only God, doth the Gracious Soul desire: Nothing but God in the Ordinances, and Nothing but God in the Creatures.

First, Nothing but God in the Ordinances; as Prayer, Hearing, and Receiving.

First, Tis God in Prayer, that the Gracious Soul only desires: He reckons Prayer not Prayer, unless he meets with God. Therefore he Prayes, that he might Converse with God, Speak to God, and Rest in God. Vision of God, Communion with God, and Supplies from God is the End of Prayer: No Climbing up to Heaven, but by this Jacob's Ladder.

Secondly, Tis God in Hearing, that the Gracious Soul only desires. Such an one comes not to Hear for the Sake of Man, but for the Sake of God, and of his Soul: He knows, tis God that Speaks, and not Man. Such Persons cannot Sleep at a Sermon,

A a

left

† True Prayer is a Lifting up of the Mind and Soul to God. Elevatio mentis ad Deum.

|| Constantine the Great, when Hearing a Sermon, would ever and anon start out of his Chair of State, and

stand up for a while, being Affected, & (it may be) Terrified with the Word; in- so-much, that his Courti- ers were a- mazed; be- cause such a Posture did not become so High a Place.
Euseb. de Vit. Con- stant. l. 3. c. 17.

** To Feed upon an Or- dinance without Christ, is as Feeding up- on the Dish, instead of the Meat.*

left *God* in Judgment should say, *Sleep on.* If a *Judge* give a Charge, all Listen; if a *King* Speaks, all give Attention.. When *Samuel* knew it was the *Lord*, that spake to him, he lent an Ear: 2 *Sam.* 3. 5.

Speak Lord, thy Servant Hear- eth.

If *God* does not Speak to a *Soul* in a *Sermon*, it Profiteth nothing. *God* must come down in and by the word upon a *Sinner*, or else the word will be only as Seed upon *Thorny* and *Sto- ny Ground*: But if *God* goes along Powerfully with the word, then it is Effectual, even unto the *Salvation* of the *Soul*.

Thirdly, 'Tis *God* at a *Sacrament*, that the *Gracious Soul* only desires. He comes not to a *Sacrament*, to Feed upon Bread only, but to *Feed upon *God* in *Christ*. If *God* be Absent at such a Time, his Stomach is lost, and he cannot Eat; because the *Founder* of the *Feast* is not there, to Invite and Help him. *God's* Presence is the *Heaven* of *Heaven's*; and every Or- dinance of *Divine Institution* is a *Hea- ven*

ven to the *Soul*; because of the Enjoyment of *God* in and thereby: Therefore *God* and *Christ* is the Sweetness of an Ordinance. Finally, All the Ordinances without *God* and *Christ*, are but Dead and Lifeless Things, very Shadows.

Secondly, Nothing but *God* in the
* *Creatures* satisfies a Gracious Heart.

God Sweetens a Husband, a Wife, a Child: *God* in these it is, that makes a Believer in Love with them. All

Outward Comforts are but Skin and Shell, without Enjoyment of *God*:

All Things to a Christian without *God*, is Nothing. *Augustine* has a Sweet Saying; *Omnis copia quæ Deus*

mens non est, egestas est; All Abundance taken Abstractly from Enjoyment of *God*, it is not better than

want it self. Mark the Difference betwixt a Christian, and a Worldling:

The worldly Man cares not for *God*, if he can but Enjoy the Comforts of this Fading Life; when as all Creature-Excellencies are but Derivatives.

And what are the Streams, compared to the Fountain? the Rivers, to the

A a 2 Ocean?

* *Omnès
Creatura si-
ne Deo, non
possunt esse
sufficiens ob-
jectum Hu-
mana beati-
tudinis.
Star. de Be-
at. Dif. Sect.
1.*

Ocean? and the Excellencies of the *Creature* to the Excellencies of the *Creator*, being in him *Primitively* and *Originally*.

*Solus Deus sine consortio ejus
Creatura, est
sufficiens ob-
jectum beati-
tudinis. Lib.
Sect. 2.*

Secondly, A *Christian's* Desire is after *God* Simply. *God* considered Abstractly from all other Things that come with him; like the true *wife*, that takes her *Husband* for his Person, not for his Estate. Manifold Benefits doth the *Soul* acquire by Enjoyment of *God*; yet still, 'tis *God* Simply, that the truly Gracious *Heart* desires. *Heaven* without *Christ* is not a sufficient *Dowry* to him. See here again the Temper of the *world*, distinct from the *Saints*: The *Men* of the *world* are willing to have *God*, so far forth as he brings *Worldly* Things with him; like the *Jews*, that followed *Christ* more for the Loaves, than Himself. But now the Gracious *Soul* Pants after *God*, from an Apprehension of the Worth and Dignity that is in him; separated from these *Outward* Enjoyments, which so many are taken withal.

Secondly,

Secondly, We are to consider the Subject of this Desire, and that is the *Soul*; *My Soul Panteth after thee*. Thus in other Places; *Psal. 62. 1.*

Truly, my Soul waiteth upon God.

Psal. 86. 4. Rejoyce the Soul of thy Servant, &c.

Isa. 26. 9. with my Soul have I desired thee in the Night, &c.

The *Soul* has its Longings, as well as the *Body*; and hath its Contentments answering to those Longings, as well as the *Body*. Not the *Body*, only the *Soul* is capable of *Thirsting* after *God*, and having Communion with *God*.

The *Soul*, that Princely Part of Man, is only the Subject of such Noble Desires.

Thirdly, We are to consider the Exercise and Activity of this Desire; *As the Hart Panteth after.*

I have told you, There is a Double *Thirst* in an *Hart* after the *Water-Brooks*: The one is *Natural*, arising from its Temper and Constitution; the other *Occasional*, proceeding from the different Case and Condition in which it is: Even so is it in a *Christian*. This *Thirst* is Natural and In-

† Imbred in
him, as a
Christian;
not Imbred
in him, as a
Creature.

herent: The constant Frame and Temper of a *Christian* is to be *Thirsty* after God, the Living God. The Desires of a *Christian* towards God, are not False and Feigned, but Real and † Imbred in him.

Again; As the *Stag* or *Hart* hath a *Natural Thirst*, arising from the Heat of its *Constitution*: So likewise, it hath an *Occasional Thirst*, arising from the Nature of its *Condition*, and present *State* in which it is.

Three Things here do occasion the *Hart's Thirst*; as *Naturalists*, and those which Write the *History* of such kind of *Creatures*, observe.

First, The Place of a *Stag's* or *Hart's* Habitation is commonly in *Deserts*, and such kind of Places, wherein there is *Penury*, and *Scarcity* of *Water*.

|| When a
People do not
prize the
Word of
God by the
Worth of it,
they shall be
brought then
to prize the
same by the
Want of it.

Thus a *Christian*, who sometimes is Remote from the || *Ordinances*; and so a great *Thirst* is occasioned thereby. This was the Case of *David* in the *Text*: He is now deprived of the *Publick Ordinances*; and now he *Longs* and *Thirsts* after God, with a great

great deal of Vehemency and Inter-
tion; being in a Dry and Thirsty
Land, where no *waters* are. And
thus it is with many of the *servants*
of *God*, whose *Restraints* from the
Means of *Grace*, doth set an Edge and
Sharpness upon their *Affections*, and
makes them more Eager than ever.
The full Stomack loaths the *Honey-*
Comb; but *Stolen waters* are very
Sweet.

Secondly, The *Stag's* or **Hart's*
Food is commonly *Serpents*; the *Poi-*
son whereof doth so Heat and In-
flame their Bowels, that it causeth
an unmeasurable Droughth and Thirst
in them. Just so it is with a *Chri-*
stian in the State of *Guilt* and *Cor-*
ruption. This *Serpent* is *Sin*, which a
Soul many times (through a *Temptation*)
swallows; and is immediately there-
upon Inflamed through the *Venom* of it:
And so, like the *Hart*, Panteth after
the Rivers of Water.

The Gracious *Soul* (I say) in this
case Thirsts after *God* in *Justificati-*
on, for the Pardoning of the *Guilt* of
Sin to it; and Thirsteth after *God* in

* The Hart
by Natural
Instinct (they
say) knoweth
where the
Serpent's

Holes are:
He goeth to
the Hole,
where he
seeth and

thinketh a
Serpent is;
& breatheth
upon him, un-
til he is for-
ced to come
out of his

Hole: And
then he set-
teth upon
him, and
teareth him
to pieces; or
elf: Eateth
him up.

Sanctification, for the Washing away of the Filth of *Sin* from it. *Sin* makes the Soul (I say) Thirsty, and is never satisfied, till it comes to the Laver of *Christ's Blood*, and there take its Fill: For only the *Blood of Christ* is an *Antidote*, to Expel the *Poison* and *Venom* of *Sin*.

Thirdly, The *Stag's* or *Hart's* Thirst ariseth from its being pursued and followed in Hunting. Thus the Soul of a *Christian* is under Pursuit and Persecution. There is a Three-fold Persecution, that a *Christian* is subject unto; 1. From God. 2. From Satan. 3. From the Instruments of Satan.

First, God sometimes Persecutes a *Christian*, and sets himself, as it were, in Battle-Array. *Job* 10. 16.

Thou Huntest me, as a Fierce Lyon.

|| God can Look sowerly, Chide bitterly, and Strike heavily, even when and where he Loves most dearly.

God sometimes Eclipseth his Face and Favour; and not only forbeareth some special Acts of his Love, but doth (as it were) || Contract his Brows, and Strike us heavily. This makes a *Christian* Thirst after God; that

that is, after the Regaining of God's former Kindness.

Secondly, In Persecution from Satan, the Gracious Heart Thirsts after God. The Devil many times, by throwing his Fiery Darts, dries up the Moisture of a Christian; in-so-much, that he Thirsts exceedingly.

When Satan (that Nimrod, the Mighty Hunter) Pursues a Christian, then doth the Christian Pant after God, even as the Hart Panteth after the Water-Brooks. And when the Soul under the Devil's Pursuits comes to God, and with a sure Recumbency leans upon him; it has Leisure then, with a Holy † Triumph to Out-brave the Enemy. And as for thee, that wouldst make a Partition between Me, and my God; see, if thou canst Tear me from the Bleeding Wounds of my Dying Saviour. Rend me (if thou knowest how) from the Bowels, the Tendrest Bowels of God's Dearest Compassions. See, if the Gates of Hell, can prevail against the Rock of Eternity. These, and such like

† Heaven
is a Place,
where the
Bullets of
Temptations
shall not
fly.

like be the Strong *Pantings* of a Tempted *Soul*.

Thirdly, In *Persecution* from *Satan's Instruments* the *Soul* Pants after *God*. Sometimes the *wicked* Persecute *God's Children* in their Names, Persons and Estates; even then do they Pant after *God*, the Living *God*. The *Children* of *God* Act contrary to the *Spirit* of the **World*: The *World* knows them not; and therefore *Satan* raises up the whole *World* to Storm them. The Effect whereof begets and increases Holy Desires in the *Children* of *God*.

* *Christ's Kingdom is not of this World; therefore are they of his Kingdom hated, because they are not of this World.*

APPLICATION.

Use of Examination.

Signs of our Spiritual Thirst.

L Et us Examine our selves this Day, Whether we do Spiritually Thirst and Breath after *God*? Is *God* Chiefly and Simply the *Object* of our Desires, yea, or no? The *Signs* and *Tokens* of a *Natural Thirst* do ordinarily accompany a *Spiritual Thirst*. Now the *Signs* are these following:

First,

First, || *Emptiness*. *Natural Thirst* flows from *Emptiness*, or want of what is Cold and Moist: He that is *Spiritually Thirsty*, is *Spiritually Empty*. Art thou now *Soul-empty*? Do'st thou behold thy Self within? Knowest thou, what a Fulness of *Rubbish* and *Evil* there is in thy *Heart*? and what an *Emptiness* there is of all *Divine Good*? Knowest thou (I say) how *Spiritually Impoverished* thou art? Thou hast not so much as one *Penny* of *Grace* in the *Purse* of thy *Soul*, to Help thee. Be sensible of thy *Poverty* and *Emptiness* (I say) again, and again; for without this, thou canst not so much as put forth one *Spiritual Breathing* after *God*, the Living *God*. While *Laodicea* was Conceited of her own Fulness, she could not desire any of *God's Gold* and *Silver*: And if this be thy Case *Sinner*, know whilst such, thou art Deplo-
rable and Miserable. Get out there-
fore of it, as you tender the Good
of your *Immortal Souls*.

|| Paul was
Empty, when
he said, In
me there
dwells no
Good.

Secondly, *Exquisite Sense*; even a
† Pain-

†The Spi-
ritual Infant
is not Born
without its
Pangs.

|| Painful Sense. *Thirst* is alwayes accompanied with Feeling and Pain. The *Veins* do so Suck, and Pull, and Draw, for Cooling and Moistning, that the *Stomach* is exceedingly Sensible, and Pained, and Un-healthy. So he that is *Spiritually Thirsty*, is very Sensible of his own Wants, yea Painfully Sensible: No Rest nor Quiet hath he in that Condition, and therefore he is to be heavy Laden. Such an one is prick't at the Heart by *Sin*, pain'd through *Sin*.

Thirdly, Anxious, Cares, and many Thoughts: Thirst Creates Thoughts, and Confines them also. A Man's Thoughts in such a Condition run alwayes towards the Waters: Water to Cool him, and Water to Refresh him, is continually in his Mind. Give us Water to Drink, saith the Thirsty Israelite: So Moses. — So one that is Spiritually Athirst, all his Thoughts and Cares are for Heaven, and Heavenly Things; how to get Christ, Reconciliation with God, & a Sanctified Peace of Conscience. Acts 2. 37.

what

what shall we do?

Acts 16. 30. what shall I do to be saved?

The *Spiritually Thirsty Soul* is exceeding Inquisitive, how to Please God, and Save his own Soul,

What wouldst thou have me to do, Lord? (saith he) Am not I, and all that I have, thine? at thy Dispose and Service? And is not my Soul my *Darling*? and therefore, Am I not concerned to Secure it? All such a Soul's Cares and Thoughts, Desires and Affections are strongly carried forth to the Lord Jesus, and the Everlasting Concerns of his Soul. Give me Christ, or else I Die, saith he! None but Christ! None but Christ! As nothing but the Breast can still the Babe, so nothing but Christ can still the *Spiritual Babe*. Toys and Trifles take not with him: the Butter-Flies of this World he Plays not with. Nothing here Below sufficeth him, or has his Cares and Thoughts. These Streams here Below satisfie not his Thirst: Nothing less than the Ocean it self can fill

fill him. *Christ* only he careth for
Christ, Christ, is his *Language!* A
Saviour I want! A *Saviour* I desire
 I can be content with the want of
 all Things for the Enjoyment of a
 Blessed *Jesus*; who surpasseth all
 Things what-so-ever, and whose
 Blood can Satisfy! Fill me: Yea,
 when my *Conscience* is in a Burning
Fever by Reason of *God's Wrath*,
 the Blood of my *Saviour* will Cool
 it.

Fourthly; Great Impatience: *Exod.*
17. vers. 3.

The People Thirsted for Water;
 and the People murmured, and said;
 wherefore is this, that thou hast brought
 us out of Egypt to Kill us, and our Chil-
 dren, and our Cattel with Thirst?

A Man, that is Naturally Athirst
 cannot bear it long; but something
 of a Cooling and Moistening Nature
 he must have. Give me Children, or
 else I Dye, saith Rachel: So saith the
 truly Gracious Soul; Give me Christ,
 or else I Dye with Thirst! The Soul
 that truly sees its Want of Christ, is
 im-

Impatient till such time he has *Union* with him: And he thinks the Time || long, till it be so. *Cur non modo, Cur non modo*, as *Augustine* has it; Why not now, *Lord?* why not now, *Lord?* are the *Pantings* of this Thirsty, Impatient Soul. He hates Delayes, and Procrastinations he cannot abide. Till *Christ* and He are Knit together, he thinks every Hour a Day, and every Day a Week, and every Week a Year. How long, O *Lord?* How long, O *Lord*, will it be, ere I shall have a more Intimate Union with thy self, than ever? When shall I appear before thee, and see thy Face, as I was wont in the Sanctuary?

|| *Quamdiu, is such a Soul's Motto.*

Fifthly and Lastly, *Strenuous Endeavours*, (I say) *Strenuous Endeavours*. If we are Athirst, we do not Complain, and only Cry out for Drink; but we do also Seek out, and are not at Rest, until we have found what we desire, and most stand in need of: How do we run up and down, and Dig in this Place, and

* *There must be Cogent Endeavors, as well as Vehement Desires: Our Endeavors do Demonstrate the Reality of our Desires.*

Place of the *Earth*, till we have found these *Waters*? So he that is *Spiritually Athirst*, Longeth, Complaineth; and not only so, but Laboureth, and Striveth; trying at every *Pit* or *well* almost; from *Ordinance* to *Ordinance* he goeth. He will Pray and Read; he will Hear and Confer: He is at every *Pool*, and in every *Way* of *God*; if so be at length he may meet with, and Drink of the *Water of Life*: As the *Church*; Cant.

3. 1.

I sought him, whom my Soul Loveth; I sought him, but I found him not.

† i. e. In
Publick Or-
dinances.
Brightman
in *Loc.*

Verf. 2. *I will rise, and go about the City; in the Streets, and in the Broad-ways I will seek him, whom my Soul Loveth.*

Motives inducing here-unto, are these.

First, Spiritual Thirst, Desires and Breathings are well-pleasing to God. God Desires, that you should Desire him: And therefore, when you send up your Desires to him, he is well pleased

pleased with them. And this plainly appears, in that he Satisfieth those that Desire him: Yea, he Filleth the *Longing soul*, Psal. 107. 9.

Secondly, Spiritual Thirsts, Desires and Breathings are the First Evidences of the *New-Creature*: *Renewing Grace* beginneth first in the *sense of Want*, and then in *Desire of Help*. *New-Born Babes* Desire the *Milk*, 1 Pet. 2. 2.

Thirdly, Without these Spiritual Desires and Breathings, there can be no Hopes of *Mercy and Salvation*. It is the greatest piece of *Presumption* in the *World*, to fancy, that *Christ* will be our *Saviour*, when we do not so much as *Desire him*. If then you *Desire Salvation*, *Desire Christ*. No *Salvation*, but what cometh by *Christ*. *I am the Way, the Truth and the Life*: *No Man cometh to the Father, but by Me*. Who would not then but *Desire Christ*? Thou never doest any thing in order to *thy Salvation*, except thou *Clovest with Christ*: 'Tis

B b

only

only *Union* with *Christ*, that giveth thee a Right to all the *Priviledges* of *Heaven*. Before thou Challengeth therefore any *Heavenly Priviledge*, get thy self into the *Prophet's Frame*: *Isa. 26. 9.*

with my Soul, have I Desired Thee in the Night, &c.

SERMON



SERMON II.

JOHN 10. *Vers. 15.*

*And I lay down my Life for the
Sheep.*

NOT to spend Time in Preface-
ing: In the *words* Read, you
may observe (1.) A Bright
Emanation of Christ's Transcendent
* *Love:*

I Lay down my Life.

(2.) The Whole *Body* of the Faith-
ful described, or such whom *Christ*
thus Loveth:

Sheep.

Joyn these both together, and fo
you may observe: 1. The *Act*; Lay

B b 2

down.

* *Dying is
the highest
Decree of
Love, that
can be.*

down. 2. The *Subject* ; *Life*. 3. The *Object* ; *Sheep*.

Now here is a Choice Significancy in every one of these.

First, In the *Act* you may observe:

1. The *Person* [1.] 2. The *Act* it self.

First, The *Person* ; [1.]

I Lay down.

Who is this *I*? See *Verf.* 7: in this *Chapter*.

Then *Jesus* said unto *them* again ; *Verily, verily, I say unto you, I am the Door of the Sheep.*

So that, this [1] here, is the *Lord Jesus Christ*, the *Eternal Son of God* ; that *King of Kings*, *Prince of Peace* : The *Saviour of the Elect*, and the *Redeemer of his People*.

Secondly, The *Act* it self:

Lay down.

Here is the *Freeness* and *Voluntaryness* of our *Saviour's* *Sufferings* ; *I Lay down.*

This *Text*, that speaks of *Christ's Laying down his Life* ; and *Texts* elsewhere, that speak of *Christ's giving Him-*

Himself, denote unto us, what a Free and Voluntary *Sufferer* *Jesus* *Christ* was.

Secondly, In the *Subject* you may observe : 1. The *Subject* it self; *Life*.

2. *Propriety*; *My Life*.

First, The *Subject* it self; *Life*.

As if our *Saviour* had said; It is not *Gold* and *Silver*, and such *Corruptible* Things, that I Lay down for your *Redemption*; but it is that *Flower*, *LIFE*; that *All*, *LIFE*; Besides which, nothing is more Sweet and || Precious.

Skin for *Skin*, and all that a Man hath, will he give for his *Life*, Job 2. *Vers*. 4.

Yet this Thing *LIFE*, I (*Christ*) parted with for your Sakes.

Secondly, *Propriety*; *My Life*.

'Tis my own † *Life*, that I Lay down. To Part with the *Life* of my *Friend*, or near *Kinsman*, is a great Expression of *Love*: But to Lay down my own *Life*, is the greatest Expression of *Love*, that can be. The *Life* of my *Friend* or *Kinsman* is near; the

|| The *Pro-*
perty of the
Creature, is
to *Abhor* no-
thing so
much as
Death, and
to *Desire* no-
thing so
much as
Life.

† *Life* is
Short, yet
Sweet. Eu-
rip.

Life of my *Son* is nearer: But the *Life* of my own *Self* is nearest of all.

Yet such a Thing as *Life*, and my own *Life*, I parted with for your Sakes: In fine, I Dyed for you.

Thirdly, The *Object*; *Sheep*: That is, *Believers*.

'Tis a frequent Thing in *Scripture*, for the *Holy Ghost* to compare Good *Men* to Good *Beast*, and Wicked *Men* to Cruel *Beast*. Good *Men* to Good *Beast*, as *Sheep*: Wicked *Men* to Cruel *Beast*; as *Bears*, *Lions* and *Tigers*.

The *Doctrines* that this *Text* of *Scriptures* affords us, are these Two.

Doctrine 1.

First, *Believers* are *Christ's Sheep*.

Doctrine 2.

Secondly, *Christ* did Die for *Believers*, his *Sheep*.

And this is the *Doctrine* that I shall insist upon at this time: In the handling of which I shall take-in much

much of the Former. And the *Method* that I shall observe, is this: 1. I shall consider the *Analogy*, that there is between *Believers* and *Sheep*. 2. What kind of *Sheep Believers* are. 3. Prove, That *Christ* did Die for *Believers*, his *Sheep*. 4. How *Christ* did Die. 5. Make *Application*.

First, I shall observe the *Analogy*, that is between *Believers* and *Sheep*; wherein they run Parallel one with another.

The *Sheep*, although it is a Domestic and Common Creature; yet it is worthy our Observation to consider, it hath pleased the *Holy Ghost* very often to Compare *Christ* and *Christians* to *Sheep*.

Now *Believers* are like *Sheep* in Nine Things.

First, The *Sheep* is an Innocent and Harmless Creature; 'twill do no Harm either to *Man* or *Beast*: So the *Believer*, he is an Innocent and Harmless Creature; he does no Hurt either to his *Friend* or *Foe*. The *World*.

* *It has been the Lot of God's Children in all Ages, to have Things Faithred on them, that they have been Clear from.*

Surius the Jesuite, reported of Luther; That he Learned his Divinity of the Devil, and that he died Drunk: But Melancthon, who Wrote his Life, tells us; That he died Piously, and made a very Good Prayer before his Death.

indeed calls him *Factionous, Rebellious, Stubborn, and that will not Yield to *Authority*: But those that are Acquainted with these Innocent *Sheep*, will tell us otherwise; namely, That they are Peaceable. Though the *Nation* (many times) wherein they dwell, may not be at Peace with them; Yet they are at Peace with the *Nation*. Though they may be Disturbed and Molested in their Worshipping of *God*, yet they Disturb none; but desire to Live without Brawling and Wrangling, and to give *Honour*, to whom *Honour* is Due. Though sometimes they are accused of *Disobedience* and Irreverence; the *Just Judge*, that is in *Heaven*, knows, that they are wronged, and falsely Accused: And ere long will make it appear to all the World, that they have been Innocent and Clear from what is laid to their Charge.

David was just such an Innocent *Sheep*; as appears, when *Saul* came out against him: He might had taken away *Saul's* Life, as well as he had cut off his Skirt; the Oppertu-
nity

nity was the same; only, he was
God's Innocent Sheep, and so dar'd not,
1 Sam. 24. 5.

Secondly, The *Sheep* is a Meek,
 Mild and Patient *Creature*. It has
 (they || say) no *Gall*: Therefore
 more Patient than any other *Crea-*
tures. What more Patient than the
Lamb or *Dove*? Lead the *Sheep* to the
Slaughter, or to the *Shearer*, and
 Dumb 'twill be; yea, Silent when
 it is going to be Slain.

Even so is a *Believer*: He is Meek,
 Mild and Patient: You may Hurt
 him, but he wont Hurt you. Such
 an one was *David*: *Psal. 39. Vers.*
9.

I was Dumb, I opened not my Mouth.

Believers, if Mock'd or Revil'd,
 will not Mock or Revile again. *Mo-*
ses was Mocked by *Aaron* and *Mi-*
riam, *Numbers 12.* but he Mocked
 not again.

Thirdly, The *sheep* is a Simple *Crea-*
ture: 'Tis without † Craft and Sub-
 tilty, Fraud or Deceit; and so is ea-
 sily

|| Natura-
 lists observe
 of it:
 Swine, and
 other Crea-
 tures are un-
 willing to be
 Caught: &
 when they
 are about be-
 ing Slain,
 they will
 make such an
 Hideous
 Noise, as can
 scarcely be
 endured.

† Sheep are
 often trou-
 bled with
 Weak & In-

firm Heads; having nothing of Craft and Subtilty in them.

sily Deceived. Thus *Believers*, they are oft-times noted in *Scripture* for their Simplicity. Hence they are Compared to the *Sheep*, and the *Dove*, which are Simple *Creatures*: And by reason of their Simplicity, and guessing many to be like themselves, they are easily Intangled and Ensnared. *Sheep* are not like the *Foxes*, or *Leopards*, but Dull and Stupid; often wandring and running into *Deserts* and *By-Places*: By their Simplicity and Foolishness, they Stray from the *Flock*, and oft-times run into *Ditches* and *Fens*; where they are Destroyed without Remedy. So a *Believer*, he many times Injures himself unawares through his Simplicity; one that is easily deceived: Thus *David*, and *Jacob* by *Laban*, *Gen.* 29.

* *Temerity* is a Grace, implanted in the Hearts of God's Children.

Fourthly, The *Sheep* is a Timorous, Fearful *Creature*: One *Dog* will Chase a Thousand of them. So the *Believer*, he is a * Timorous, Fearful *Creature*; afraid of Offending *God*, and afraid of giving Just Grounds of Offence

ience also towards *Man*. Thus *Joseph*, he was afraid of Offending *God*.

How can I do this great wickedness, and sin against God; Gen. 39. Vers.

9.

So *David*, when he had cut off the Lap of *Saul's* Garment.

Fifthly, The *Sheep* is a Sociable Creature, and loves to be among their † Fellows. So *Believers*, they are very Sociable: They love the Company one of another. *Christian* Conference they are very much Delighted with; and they are never better, but when they are Praying with and for one another. 'Tis said;

They that fear the Lord, speak often one to another, Mal. 3. 16.

Thence it is, that there is your gathered *Churches*; and that you have *Congregations*, some in this Place, and some in that Place. Though *God's* Children are scattered, yet many of them are in Number, some more, and some less together: Yet together they keep; knowing, that thereby they
are

† Sheep commonly are together.

are the more Capable of Resisting *Temptation*, and the more Freed from *Inconveniencies*, that may attend them when they are Singly, and Apart by themselves.

|| Believers
are oft-times
Wandering
Sheep.

Sixthly, The *sheep*, when once it Strayeth, never Returneth again of it self, unless the *shepherd* himself brings it Home. So a *Believer* is subject to go || Aftray, *i. e.* Sometimes: And when it does thus Stray, it never of it self Returns, unless the Lord *Jesus Christ*, the Great *shepherd* of souls, brings it Home upon his Shoulders.

Thus *Peter*, he had never of himself Returned, were it not for a Look from *Christ Jesus*: A Look from *Christ* melted his Heart, and caused him to think on his Wayes with Shame, and Compunction of Heart; *Luk. 22. 61.*

Seventhly, The *sheep*, when it is Pursued by the *wolf*, has nothing where withal to Defend it self. *Nature* (sayes one) has denyed this
Crea-

Creature any thing where-withal to defend her self; that unless the *Shepherd* steps forth, she becometh a Prey both to *Man* and *Beast*. Just so it is with *Believers*: When they are Pursued by that *wolf*, the *Devil*; that *Nimrod*, that *Mighty Hunter*, the *Devils*. They have no Strength of their own, whereby to Resist him, and Defend themselves; That unless *Jesus Christ*, the Great *Shepherd* of *Souls*, appears for them, they are undone to all *Eternity*. 'Tis *Christ*, that must work in them both to Think and Do: Without *Christ* they can do Nothing; whereas through *Christ* they are Enabled to do All Things; *Phil. 4. 13.*

Eighthly, A *Sheep* is the most Profitable of *Creatures* Living, and when Dead. Some **Creatures* are Profitable Living, but not Dead; as the *Horse*, and the *Dog*; and some *Creatures* are Profitable Dead, and not Living; as the *Hog*, &c. But the *sheep* is Profitable Living and Dead. The *sheep* when it is Alive, is Profitable

† *The Sheep* is not so Strong as the *Lion*, so Subtil as the *Fox*, or so Swift as the *Deer*; as that it is the most Unarmed of all *Creatures*.

|| *A Weak Christian*, and a *Strong Christ* (says one) can do *Mighty Things*.

* *Observe*, how some *Creatures* are made to Labour, as *Horses* and *Camels*; some only for Food, as *Hogs*; some for both, as

**Oxen; some
for Safety, as
Dogs.**

table to us these manner of wayes
She giveth *Milk*, bringeth forth
Lambs: Her *Wool* will also make up
Cloath. When she is Dead, she is
Profitable these manner of wayes
Her *Skin* will serve (as formerly)
for Garments; her *Guts* will make
our Musick, and her *Dung* will make
the Ground Fertile.

So *Christians*, they are Profitable
Living and Dying. As for instance
When they are Alive, they will
make good *Parents*, good *Masters*,
good *Governours*, good *Neighbours*,
and so is Profitable in every one of
these. When Dead, their *Souls* still
Live, their *Names* still Live, their
Instructions still Live, and their *Ex-
amples* still Live: And when dead
and gone, yet they are still Profit-
able in their *Instructions* and *Exam-
ples*.

Ninethly, The *Sheep* were most
Profitable under the *Law* for *Sacri-
fices*.

The *Jews* Offered more *sheep*, than
any other Creature. 'Tis Confessed,
they

they Offered also *Calves, Goats, Oxen, Heifers, Kids, Turtles and Pidgeons*: But their Daily *Sacrifices* consisted chiefly of *Sheep*, for above *One Thousand, Five Hundred and Eighty Two Years*; all the while that the *Mosaic Law* was observed. Thus *Christ* and *Christians*.

Christ was *Sacrifice* to *Divine Justice* for our *Sins*; and *Christians Bodies* are *Sacrifices* in the *Service of God*: And also, when they *Die for Christ*, they bear in their *Bodies* (with the *Apostle Paul*) the *Marks of our Lord Jesus*, and *Seal his Truth* with their *own Blood*: *Rom. 12. 1.*

I beseech you therefore, Brethren, by the Mercies of God, that ye Present your Bodies a Living Sacrifice, Holy, acceptable unto God; which is your Reasonable Service.

Thus might I still go along, *Paralleling Sheep and Believers* one with another, might it not be deem'd *Superfluous*.

I could shew, how that Sheep are commonly Marked: So Christ, he Marks Believers, that are his Sheep; and

† All Ungodly Men are Bears and Swine, though not in Physicks, yet in Morals.

and the Marks are *Election* and *Vocation*. The *Sheep* is a very Cleanly Creature, and cannot endure (like the *Swine*) to be in Dirty Places.

So *Believers*, they are Clean; but *Wicked Men* are † *Swine*; never content, but when wallowing in the *Mire of Sin*. *Sheep* Love the Green *Meadows*, and Clear *Water*: So *Believers*, they are for the Purest Ordinances of the *Gospel*, and the *Word of God*. *Sheep* will go Freely of themselves; we do not use to bind them in *Chains*: So *Believers*, they need not be pulled or haled to their *Duty*; they serve *God* with a Free and Enlarged *Heart*. The *Sheep* is also very subject to *Diseases*; no Creature so subject, as the *Man*, *Horse* and *Sheep* are unto *Diseases*: So *God* in all Ages hath been pleased to Exercise his *Church* with many *Afflictions* and *Calamities*. Therefore we find the *Church* in *Scripture* compared to a *sheep*, that is Fatted for the *Slaughter*. Lastly, When once the *Sheep* hath the *Scab*, he is Separated from the rest of the *Flock*: So here

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171.
Isa. 5
27 All
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282.
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283.
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284.

as respecting *Christians*: Any one, that is a Notorious and Scandalous *Sinner*, is not to have Communion with the Rest in Special Communion and Fellowship. For as one Scabby *sheep* Infecteth the whole *Flock*; so the Slips and Failings of one *Christian*, is often the Cause of the Fall of many *weak Ones*.

Thus have I Performed the First Thing Proposed. The Second Thing is this; *What kind of Sheep Believers*

are: 1. There are your Straying *sheep*. *Iso. 53. vers. 6.*

All we (like Sheep) have gone A-Stray.

2. There are Lost *sheep*; that is, such who have wandred so far, as that they know not the way Home again. Such an one was the Prodigal Son, *Luk. 15*, &c. and the Jews in *Christ's* Time.

3. There are your Seeming *sheep*, but Inwardly are *Ravenous Wolves*; *Matth. 7*. Take heed of them.

C c

4. There

4. There are your Spotted *sheep*, such as *Jacob's* were, *Gen. 30.*

5. There are your *sheep* without Spot or Blemish. In a Strict Sense, *Christ* only is such a *sheep*. He is that *Immaculate Lamb* of *God*; that *Lamb* without Spot and Blemish, *1 Pet. 1. 19.*

Next to *Christ*, *Believers* themselves are those Spotless *sheep*; because no *Sin* is imputed to them.

Thirdly, I am to prove, That *Christ* did Die for *Believers* his *sheep*. That *Christ* Died, nothing is more Evident in *Scripture*; And that he Died not for Himself, but for Others, is as Evident: And that those whom he did Die for, were his *sheep*, that is to say, a Number Elected out of the World, is as Plain also. Let two or three Places of *Scripture* suffice. *John 15. 13.*

Greater Love hath no Man than this, that a Man lay down his Life for his Friends.

Rom. 5. 8. But *God* commendeth his Love towards us, in that while we were

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were yet Sinners, Christ Died for us.

Rom. 8. 34. *who is he that Condemneth? It is Christ that Died.*

Fourthly, I am to shew, how Jesus Christ Died for Sinners.

First, Though Jesus Died in the Place, Room and Stead of Sinners; yet he himself was all this while Innocent, Blameless; he had neither Original Blemish, nor Actual Blot. No Sin in his Heart, no Sin in his Life. He was no Sinner Actually or Inherently; but our Iniquities were laid upon him: So that Christ Died Innocently. 1 Pet. 3. 18.

|| Christ died Innocently.

For Christ also hath once suffered for Sins, the Just for the Unjust.

Christ Died for Sins; yet not for his own, but for ours: And therefore, in that Respect he Died Innocently.

Secondly, Jesus Christ Died willingly. Matth. 26. 39.

Nevertheless, not as I will, but as Thou wilt.

* Christ died
Freely &
Voluntarily.

Christ's Death was a Free and * Voluntary Death; not Constrained or Forced. *Austin* saith, That *Christ* Died *quia voluit*, and *quando voluit*, and *quomodo voluit*; Because he would, when he would, and how he would. There was no *Law* to Enjoyn him; no *Force* to Compel him

Nothing could have fastened *Christ* to the *Cross*, but the Golden Link of *Love*. *Christ* was big of *Love*: Therefore he freely Opens all the *Pores* of his *Body*, that his *Blood* may flow out from every Part, as a Precious *Balsom* to Cure our *wounds*. The *Bowels* of *Christ* was so Big with *Tender Compassions*, that they Travelled again, till they did break forth into a *Bloody Sweat*.

But now it may be Objected from the *Scripture* a-fore quoted: The former Part whereof are these Words;

Father, *if it be possible, let this Cup pass from me.*

Therefore (say they) *Christ* did not Die so Willingly, as you think he did.

Answ.

Answ.

Read the whole *Text*, and so you will find in it, 1. *Vox Naturæ*, the *Voice of Nature*: *Let this Cup pass from me.* 2. *Vox Officii*, the *Voice of his Mediatory Office*: *Nevertheless, not as I will, but as thou wilt.*

The First *Voice*, [*Let this Cup pass*] is a great *Argument* of our *Saviour's Humanity*: That he was *Man*, as well as *God*, in that he dreads a *Dissolution*. *Christ* owed it to Himself, as a *Creature*, to desire the *Conservation* of his Being: And on this Score, he would have become *Unnatural* to Himself, had he not *Fear'd Death*.

The Latter *Voice*, [*Nevertheless, not as I will, but as Thou wilt*] Expresseth the Full and Free Consent of his *will*; Complying with the *will* of his *Father*, in that grand Everlasting *Design*, of bringing *Man's Soul* unto *Glory*. Here he Died *Freely* and *Willingly*.

Thirdly, Jesus Christ Died *Patiently*; he never *Resisted*, never *Re-*

belled, never Opposed.

He was Led, as a Sheep to the Slaughter; and as a Lamb Dumb before the Shearer, he Opened not his Mouth, Acts 8. 32.

Isa. 53. 7. And when he was Reviled, he Reviled not again; when he Suffered, he Threatned not,

Lastly, We are to Apply this Doctrine: And the Uses that it affords, are these; 1. Of Information, 2. Of Reprehension. 3. Of Examination. 4. Of Exhortation.

The First is a Use of Information, consisting of Branches.

Branch 1.

First, Are Believers Christ's Sheep? Hence learn then, That Christ is the Believers Shepherd. If we are Christ's Sheep, then Christ is our Shepherd; and he Performs the Office of a Good Shepherd to us Nine Ways.

1. He Marks us, and that with the Marks of Election and Vocation.

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2. He goes before us, and (*Shepherd-like*) Leads the way: 1. In *Doctrine*. 2. In *Life*. 3. In *Love*. 4. In *Suffering*.

3. He Feeds us (as *Shepherds* do their *Sheep*) 1. In the *Valleys* of the *Scriptures*. 2. In the *Hills* of *Vertue*. 3. In the *Pleasant Fields* of his *Grace*.

4. He bears us up with the *Strong Water* or *Wine* of *Consolation*.

5. He Washes us, his *Sheep*, 1. In the *Laver* of his own *Blood*. 2. In the *Laver* of *Repentant Tears*.

6. He Heals us, *Psal.* 103. *vers.* 3.

7. He Seeks us (as the *Shepherds* do) his *Sheep*; *Psal.* 119. 175. *Luk.* 15, &c.

8. He Carries us upon his *Shoulders*; *Luk.* 15. 5.

9. He brings us *Home*; *Jer.* 17. 24.

Branch 2.

Secondly, Is it so, that *Believers* are *Christ's Sheep*? Then hence we may learn, that *Unbelievers* are not *Christ's Sheep*.

C c 4

They

They are only the Cruel *Beasts* of the *Forrest*; such as *Bears, Lions, Wolves* and *Tigers*: So the *Scripture* calls them.

Branch 3.

Thirdly, Is it so, that *Christ* Died also for *Believers*, his *Sheep*? Hence learn then, the *Condescension* and *Love* of *Christ*.

The *Condescension* of *Christ*, that he should Die; and how was he fain to *Humble* himself, before he could become *Capable* of *Dying*? He was forced to become *Man*: And, Oh great *Condescension*! That he who was the *Son* of *God*, *Heir* of *Heaven*, *Prince* of *Peace*, should be inclosed in a † *Womb*, and come into this *World*.

Oh *Infinite Humility*! That a *Saviour* should become a *Servant*! That the *Lord* of *Glory* should lay aside his *Robe*, and become a *Shepherd*; nay, a *Dying Shepherd* too! 'Tis just, as if a *King* should leave his *Throne*, and wait at *Table*.

† That Eternity should be Born;
That he who Rules the Stars, should Suck the Breasts;
That he who Thundered in the Clouds, should Cry in a Cradle.

The

The *Love* of *Christ*, in that he should Die for his *Sheep*; lay down his Life. What a *shepherd* is this? and, What a kind of *Love* is this *Love*? Here is a *Pattern* without a *Parallel*.

Oh the Hights, Depths, Breadths and Lengths of the || *Love* of *God* in *Christ*!! That *Christ* should Die, and that for *Sheep*, Silly *sheep*: Lost, as we all were, before the Great *Shepherd* sought us.

|| Who can
Draw out
Christ's
Love to the
Life?

Use 2. Of Reprehension.

Here is *Reproof* unto such, that *Persecute Believers*; because *God* will look upon them, as so many *Wolves*, that Pursue his precious *Sheep*. And do you hear this, Oh ye *Ungodly* of the *world*! Those whom you so Violently *Persecute*, are the *sheep* of *Christ*: And therefore you Incurr the Displeasure of *Christ*, that is their *Shepherd*.

Use

Use 3. Of Examination.

Let us *Examine* our selves, Whether we are *Believers*, and the *Sheep* of *Christ*? Have we taken *Christ* for our *Shepherd*? And do we *Act Faith* upon him, under all our *Exigencies* and *Indigencies*? Knowing, that because he is our *Shepherd*, therefore we shall want no Good thing. If we are *Christ's Sheep*, we are *Innocent*, *Meek*, *Simple*, and very *Profitable*, &c.

Use 4. Of Exhortation.

This *Use* of *Exhortation* has a double Aspect. 1. It looks to *Believers*, that are *Christ's Sheep*. 2. It looks to *Unbelievers*, that are not *Christ's Sheep*.

First, It looks to *Believers*, that are *Christ's Sheep*. Is it so, That *Christ* has Died for you, his *Sheep*? Then you, his *Sheep*, be willing to Die for Him, your *Shepherd*. *Christ*

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did not Fear *Men* for you, don't you then Fear *Men* for Him: He Endured the *Cross*, and Despised the *Shame*; he went through a Sea of *Wrath*, and a Sea of *Blood* to Save you: And what, Will you do nothing for him? He Loved you with a *Love* stronger than *Death*, Love him therefore with a *Love* stronger than *Life*. We know not, how soon an Hour of *Temptation* may come; This we may be assured of, *Christ's* *Love* has been Tried for us: Why then should not our *Love* be Tried for *Christ*? His *Life* was laid down for us; his *Blood* was shed for us; and we have no such *Blood* to shed for him, as he had to shed for us: Is our *Love* grown to such a High *Stature*, that we could Lay down Ten Thousand *Lives* (had we them) for the Cause and Interest of *Christ*?

Secondly, It looks to *Unbelievers*: You that are not *Christ's* *Sheep*; Do you this Day become *Believers*, that ye may be the *Sheep* of *Christ*. Would you be Invested with *Glorious*
Pri-

*Qui habet
Christum,
habet haben-
tem omnia.*

Priviledges? would you have your *Souls Saved?* would you have an Interest in all the *Benefits* of *Christ*? Come over to him then. You must be joined to *Christ*, if you would have what *Christ* hath. He who has the *Son*, has *Life*; and he who hath not the *Son*, hath not *Life*: So that it is *Union* with *Christ*, that gives us a Right to what-ever he hath Purchased.

Object.

But can Christ make me a Sheep, that has been such a Wolf?

Answer.

Yea, take *Christ*, and he will quickly Change you, and make you to differ from what you were. As for instance: What a *Wolf* was *Paul*? How fiercely did he go out against the Church at *Damascus*? But *Christ* by the Power of *Grace*, quickly turned the Fierceness of the *Lion* into the Meekness of the *Lamb*.

Object.

But my Heart is Hard, and my Mind is Blind.

Answer.

Answ.

Why (sayes *Christ*) take me, and
I can Soften your *Heart*, and turn the
flint into *Flesh*.

Object.

*But I have not a Hand to Receive
Christ.*

Answ.

Be willing to Receive *Christ*, and
he will find a Hand for you. As
Christ has Promised to Save us by *Belie-*
ving ; so likewise he has Promised to
Help us to *Believe*.

SERMON

Wm. L. G. (1840) 1840
Wm. L. G. (1840) 1840
Wm. L. G. (1840) 1840

Wm. L. G. (1840)

Wm. L. G. (1840)

The following is a list of the names of the persons who have been admitted to the membership of the Society since the last meeting. The names are given in the order in which they were admitted.

Wm. L. G. (1840)

SERMON

III.

LUKE 16. *Verf. 50.*

But I have a Baptism to be Baptized with; and, How am I Strained, till it be Accomplished.

THAT these words have a Coherence, easily appears by the Illative Particle [BUT]; by which they are tack'd to some-what said afore; viz. Verf. 49.

I come to send Fire on the Earth; and what will I, if it be already kindled?

Cyril

Cyril by Fire here, understands the *Holy Ghost*: But others more probably by *Fire*, do understand the Fiery Trials of *Persecutions* and *Afflictions*. Our *Saviour* speaks this, as the Effect, which the Preaching of the *Gospel* should produce; not of it self, but by reason of *Men's* Corruption and Abuse of it.

And so he comes in with — *But I have a Baptism to be Baptized with, &c.*

i. e. Before this *Fire* on *Earth*, (*viz.* *Persecutions*, that the *Gospel* shall occasion, for Discovery of *Men's* Impure *Lusts*) can be Accomplished, *I have a Baptism to be Baptized with.*

*Oportet me
multa pati,
& tandem
trucidari, ut
sanguine meo
perfundar.*

That is, (says *Piscator* on the Place) I must Suffer many Things; nay, be Dip'd, Plung'd and Baptiz'd in *Blood*.

So the Learned and Reverend Assembly of *Divines*, in their *Notes* upon the Place.

I have a Baptism to be Baptized with, &c.

Meaning, That his Self must first Suffer.

This

This in the *Saints* is called the *Baptism of Martyrdom*.

And how am I † *Straitned*, till it be *Accomplished*. As if he had said; I much desire, it were *Accomplished*, and the *Redemption* of *Man* thereby.

† Συμῆχουαι
Quomodo
coarctor, a
Metaphor
taken from
such Narrow
Places,
where by
meeting with
an Enemy,
we are put to
it, by reason
of the Enc-
my, and by
reason, that
we cannot
find out any
other Pas-
sage.

The *Words* without any *Stretching* hard, would afford us *Two Points* of *Doctrine*: But because I intend only a *SERMON* from them; I shall therefore endeavour to sum up the *Substance* of the *Words* in one *Point* of *Doctrine*.

Doctrine.

That *Jesus Christ* was *Baptiz'd* with a *Baptism of Blood* for us; the *Accomplishment* whereof he very much desired.

In the *Opening* and *Prosecuting* of this *Doctrine* we must take notice

1. (By way of *Explication*) of the *Person* Baptized, viz. *Jesus Christ*.
2. What kind of *Baptism*, viz. A *Bloody Baptism*, or a *Baptism of Blood*.
3. For whose *Sakes*, viz. For us.

D d

First,

First, Of the Person Baptiz'd, and that is Jesus Christ.

Quest.

what is this Jesus Christ, say you?

Answ.

A *Christian*, and ask *what Jesus Christ is?* Yea, and many such Ones I believe there are (that is, *Titularly*, not *Really*) that know not the Lord *Jesus*. Therefore I will tell you, (as well as *Man* can tell you) who *Jesus Christ* is:

Jesus Christ is One, that is Related to God, and unto us. 1. *Jesus Christ* is Related to God: By God we commonly understand the *First Person* of the *Trinity*; and by *Jesus Christ*, the *Second Person* of the *Trinity*. Why now, God the *First Person* of the *Trinity*, is *Father* to *Jesus Christ*, the *Second Person* of the *Trinity*. So that *Jesus Christ* is the *Eternal Son* of God, two manner of ways: By *Eternal Generation*, according to his *Godhead*; and by *Grace of Personal Union*, according to his *Manhood*; *Psal.* 2. 7. *Luke* 1. 35. 2. *Jesus Christ* is Related unto Us also,

First,

First, Jesus Christ is our Saviour.
Phil. 3. 20.

From whence also we look for our Saviour, the Lord Jesus Christ.

And well may he be so Stiled; for he * Saves us from the *Roaring Lion*, viz. the *Devil*, that is so called, 1 Pet. 5. 8. We were once in his Paw; but *Christ* our *Saviour* Rescued us. * Our Lives Condemn us, but the Name of Jesus will Save us.

2. *Jesus* our *Saviour* Saves us from *Raging Lusts* also, that would Devour our *Souls*: But he over-powers them, and so prevents them.

Our *Lusts*, as so many *Thieves*, would steal away our *Souls*; and the *Dog, Conscience*, doth not so much as give one Bark: But now *Christ*, who is our *Saviour*, awakens *Conscience*, that has been asleep so long, and bids it do its Office.

3. *Jesus Christ* Saves us from the *King of Terrors*; that is, he takes away all, that renders *Death* Formidable. The *Bee* by stinging, loseth its Sting; so *Death*, while it Stung *Christ* on the *Cross*, hath lost its Sting to a *Believer*.

Secondly, Jesus Christ is our Husband.
Revel. 22. 17.

And the Spirit, and the Bride say,
Come.

|| *We are*
Christians,
because we
have Union
with Christ.

Now the *Spouse* is in *Sable*, it being a Time of Absence from her *Husband*: But still *Christ* continues in the || Relation both of a *Saviour*, and a *Husband* to the Believing Soul. And, What Thoughts can afford more Comfort, than the Thoughts of a *Spiritual, Real Union* between *Christ*, and my *Soul*? Than the Thoughts of this; That *Christ* and I am One, that there is an Intimous, Indissoluble *Union* between *Christ*, and my *Soul*, which is the Well-head of all those *Streams* of Comfort that I Enjoy; by which I can lay Claim to all *Gospel-Rights* and *Privileges* whatsoever.

† *The*
Church is a
Mystical Bo-
dy, the Head
whereof is
Christ.

Thirdly, Jesus Christ is our † Head.
As a Body is either Natural or Politick;
so a Head: And Christ is held forth in
Scripture under both these Capacities. He is unto his *Church* a *Natural Head*, in regard of Influence; and a *Politick Head*, in regard of Government;

ment; *Ephes. 4. 15, 16. Col. 2. 19.*

Fourthly, Jesus Christ is our Life; for so he is expressed in Scripture. Col.

3. 4.

*when Christ, who is our Life, shall appear, what the * Soul is to the Body, that is Christ to the Soul, Gal. 2.*

20.

Not I, but Christ that Liveth in me.

** The Soul is the Life of the Body, & Christ is the Life of the Soul.*

Fifthly and Lastly, Christ is our Advocate. 1 Joh. 1. 2.

And if any Man Sin, we have an Advocate with the Father, Jesus || Christ, the Righteous.

All these manner of wayes Christ is Related to Us.

|| Christ will Plead for Believers, as the Advocate doth for his Clients.

Secondly, What kind of Baptism Jesus Christ was Baptized with, viz, A Bloody Baptism, or a Baptism of Blood.

Divines do tell us of a Threefold

† Baptism; A Baptism of water, of the Spirit, and of Martyrdom: All these were Fulfilled in Christ. But the Bap-

† 1. Baptismus Fluminis. 2. Flaminis. 3. Sanguinis.

D d 3

tism

* Christ
was Baptiz'd
in Water but
once ; yet he
was Baptiz'd
in Blood di-
vers times.

tism in the Text, is the Baptism of Blood; in his Saints call'd the Baptism of Martyrdom. And I may truly say, That * Christ was Baptiz'd in Blood Three Times; or, which you will, he Bled Three Times.

1. Jesus Christ did Bleed at his Circumcision; Luke 2. 21. *Ἰησοῦς ἀνιψτός*

2. Jesus Christ did Bleed in the Garden, Clodders of Blood came then from him; Luke 22. 44.

3. Jesus Christ did Bleed, when he was Fastned and Nailed to the Cross: Then Streams of Blood came from him; Luke 23.

John, the Beloved Disciple, was an Eye-witness of the Streaming out of Christ's Blood, as he stood by Christ's Cross, uttering these Words:

O Gates of Heaven! O Windows of Paradise! O Palace of Refuge! O Tower of Strength! O Sanctuary of the Just! O Flourishing Bed of the Spouse of Solomon!

Methinks, I see Water and Blood running out of his Side more Freshly, than these Golden Streams, which ran out of the Garden of Eden, and watered the whole World.

Thirldy,

Thirdly, For whose Sake, *viz.* For us.

Now this [*For us*] must be understood Exclusively: Not the *world*; Inclusively. That Part of the *world*, which are Elected, and that in time are Effectually Called. *Ephes. 2. vers. 1.*

For us; i. e. We that were Dead in Trespass and Sin, as well as others.

Secondly, Proof of the Point.

That *Jesus Christ* was Baptized in Blood Willingly, and Desirously; much has been spoken of this, in the Fore-going *SERMON*: I would not therefore swell, when there is no need. *Vide Page 384.*

APPLICATION.

Use I. Of Information.

Branch I.

|| *The Greatest Logician & Rhetorician in the World, the Greatest Oracle and O-rator in the World, the Greatest Cicero & Demosthenes in the World cannot set out Christ's Love to the Life.*

Hence learn the *Love* of our Lord *Iesus*: What a Transcendant || *Love* it is? For it has brought him through a *Sea of Wrath*, a *Sea of Sin*, and a *Sea of Blood*, to make us a Peculiar People unto himself. Our *Saviour's Baptism of Blood* Evidenceth the Greatness of his *Love* towards us: That shews, how Pure, and how Excellent it is. O the Heights, Depths, Breadths and Lengths of the *Love* of God in *Christ*! My Line is too Short, to found this Bottom. Finally, This *Love* is a Surpassing *Love*; that which Excelleth all *Loves* whatsoever.

Branch

Branch 2.

Hence learn the *Believers Duty*.
 Was *Jesus Christ* Baptized in *Blood*
 for † You? Then be you willing to
 be Baptized for him. He did not
 Fear *Men*; but Endured the *Cross*,
 and Despised the *Shame*. He bear'd
 the *Wrath* of *God* for us; let us
 therefore be willing to bear the *Wrath*
 of *Men* for him. This is but *Lex ta-*
lionis.

† If *Christ*
 Loved us
 with a Love
 stronger than
 Death, we
 should then
 Love him
 with a Love
 stronger than
 Life.

Branch 3.

Hence learn the *Believers Privi-*
ledges. Was *Jesus Christ* Baptized in
Blood for you? Three great *Privi-*
ledges Result there-from.

First, The *Dominion* of *Sin* is taken
 away, *Rom. 6. 14*.

For *Sin* shall not have * *Dominion*
 over you: For ye are not under the *Law*,
 but under *Grace*.

* *Sin the*
Tyrant is
Conquered.

Though *Jesus Christ* as yet has not
 Freed *Believers* from the *Presence* of
Sin;

Sin; yet he has Freed *Believers* from the Dominion of *Sin*, and the Reigning Power of it in their *Souls*: And ere long he will quite Free them also from the Presence of *Sin*.

Secondly, The *Sting* of *Death* is taken away, 1 Cor. 15. 55.

O *Death*, where is thy *Sting*?

Christ by *Dying* has Overcome *Death*: And therefore *Believers* need not fear it, though it has a Grim Visage, and a Ghastly Looks. *Jesus Christ* has Knock'd out the Teeth of this *Lion*.

Finally, *Christ's Baptism* of *Blood* makes the Pale Face of *Death* look Ruddy and Pleasant.

Thirdly, The Door of *Heaven* is opened; *Christ's Bloody Baptism* is the *Key*, that Unlocks it. *Sin* has shut up the Open Way to *Heaven*, but *Christ's Blood* has Unlocked it.

Use 2. Of Exhortation.

S*Econdly, Let Unbelievers get into Christ, that his Baptism of Blood may avail them : For if they have not Union with Christ, what-ever then Christ has done or suffered, signifies not any thing to them.*

SERMON

(11)





S E R M O N

IV.

MATH. 10. *Vers.* 16.

*Be ye therefore Wise as Serpents,
and Harmless as Doves.*

THE Words are an Inference,
from what Immediately goes
before.

*Behold, I send you forth, as Sheep
in the mid'st of Wolves: Be ye there-
fore wise as Serpents, and Harmless as
Doves.*

Be Wise, lest ye be Circumvented
by others; and Harmless, lest ye
Hurt others, is the Sense of all *Ex-
positors* on the Place.

Chri-

Christian Religion is a Compound of these two; viz. *The Serpent's wisdom, and the Dove's Simplicity.*

The *Serpent* without the *Dove* is too Mischievous, and the *Dove* without the *Serpent* is too Silly. *Christ* sends us here to the *School of Nature*, that we may Learn.

Be ye therefore wise as Serpents, &c.

**The Text
Divided.**

The Text consisteth of two Parts;
1. A *Precept*, which is double. 2. A *Pattern*, which is double.

1. A *Precept*, which is double; and that is, We must be Wise and Innocent.

2. A *Pattern*, which is double; i. e. The *Serpent*, and the *Dove*. The *Serpent* for Wisdom, and the *Dove* for Simplicity.

Be ye therefore wise as Serpents, &c.

From the words resulteth two Points of *Doctrine*.

Doctrine 1.

That we must not disdain to be Taught of the most Despicable and Contemptible of Creatures. What

What more Contemptible than a *Serpent*? VVhat more Despicable than a *Dove*? Yet we are admonished to Learn of them.

Doctrine 2.

That Wisdom and Simplicity must go together.

'Tis the First, that I shall at this time handle; viz. *That we must not disdain to be Taught of the most Contemptible and Despicable of Creatures.*

VVhat more Contemptible than a *Serpent*? What more Despicable than a *Dove*? Yet we are Admonished to Learn of them.

These *Creatures*, viz. the *Serpent*, and the *Dove*, have Wisdom and Simplicity not for Themselves, but for Us. The *Jews* must borrow Bracelets and Ear-rings even of the *Egyptians*: So we may Receive some Good from wicked Men. *Elias* Refuseth not Meat, though brought by a *Raven*. The *Herbalist* looks not out, of what *Garden* his *Simples* comes; but what *Saladine Power* it hath.

Be

*Be ye therefore wise as Serpents,
&c.*

Let us therefore see what there is in the *Serpent* and *Dove*, that is imitable.

First, We will begin with the *Serpent*.

Now there is in the *Serpent* that which is imitable, and not imitable; But from both we may learn much Good.

|| The Properties of the Wise Serpent.

The *wisdom* of the *Serpent* shews it self in these Properties, worthy of our imitation.

First, The *Serpent* is a very quick-sighted Creature: Whence it is, that he is not so soon Entangled, as other Creatures are; viz. the *Dove* and the *Sheep*.

Herein should *Christians* answer the *Serpent*; They should be quick-sighted, and apprehensive of those Perils and Snares that attend them here below. For while *Believers* are *Pilgrims*, *Satan* can assail them. The world below is a Place in which Nets (every where) is spread to catch the
Souls

Souls of Men, as so many Birds for Prey. The Best of Christians had need be Quick-sighted, like the Serpent, because of Dangers; and when they go, they need to go on Tip-toe, because of Nets spread abroad by that Fowler, the Devil.

Secondly, The Serpent will cast his Skin, and so loseth his Deformity, and Reneweth his Age.

In this the Serpent also is very imitable unto us: We must cast our Skin, i. e. our sins; we must Abhor, Leave and Eschew them: For they do Deform us, and make God and us at Variance. Ezek. 18. 31.

Cast away from you all your Transgressions, whereby ye have Transgressed.

Sin doth run Parallel with a Disease in many Things, and not the least in this: Viz. As the Disease of the Body Deforms it; so doth Sin as a Disease Deform the Soul. The Souls of Men, that were Whiter than Snow, Ruddier than Rubies, more Polish'd than Saphirs in their First Original,

E e are

are by *Sin* become as Black as the *Coal*: The *Soul* of *Man*, that had the *Image* of *God* stamp't on it in Legible *Chara^r* is now by *Sin* scarce Discernable.

Thirdly, The *Serpent* will stop his *Ears* against the *Charmers*: Just so must we against *Sin*, and *Satan's* Baits of *Pleasure* and *Profit*. *Satan* will sometimes say:

O *Soul*! Here is a great deal of *Pleasure* and *Profit*, if thou wilt but Commit this *Sin*.

Nay, he will further argue, by telling the *Soul*, That it is but a little *Sin*, &c.

Although a Small *Sin* will Offend an Infinite *God*, and Exclude us out of a Great *Heaven*: A Small *Mote* may put out our *Eyes*, as well as a Great *Beam*: A Drop of *Water* helps to Drown the *Ship*, as well as a Great *Flood*.

Again, This also (which belongs unto the same *Head*) is very observable in the *Serpent*; He will stop one *Ear* with his *Tail*, and the other with

with the *Earth*. Just so must we stop our *Ears* against *Satan's* Charms. One of our *Ears* must be stoppt with the *Tail*; that is, by the Consideration of what the End of Sinning will be; The other of our *Ears* must be stoppt with the *Earth*; that is, by Contemplating our *Frailty* and *Mortality*. The Thoughts & Consideration of our Being † *Dust*, and ere long Returning unto *Dust*, will keep us from Sinful Compliance. Shall we go on in Sin, when *God* may say this Night:

† *Memento
Mortis tua,
& non pecca-
bis. Cypr.*

Give an Account of thy Stewardship.

The way to give *Sin* a *Death's* Wound, is to set up a *Death's* Head.

Shall I be Sinning, when To Morrow I may be Dying?

This is Stopping of our *Ears* against *Satan's* Charms with the *Earth*.

Fourthly, The *Serpent* Rowles himself in the *Dust*, and Creeps through a narrow Hole, and so gets Rid of his *skin*.

Would to God, SIRS, that we could but make such a Shift to leave Sin, as the *Serpent* doth to leave its Skin. We can find Shifts for Sinning, but none for being Holy; and, What a sad thing is this? Let us then for the Future Sin no more; but with the *Serpent*, Rowl our selves in the *Dust* of Repentance; Job. 42. 6.

¶ Totum
corpus in or-
bem circum
voluit, ut ca-
put occultet.

Fifthly, The *Serpent* bends all his Parts to save his *Head*, because his *Life* is there; so *Jerom*, *Austin*, *Am- brose*, &c.

Why now, *Christ* is a *Christian's* *Head*, and in that *Head* is the *Chri- stian's Life*; and we must Deny all, rather than that. Nay, *Christ* our *Life* is Preserved, though we may loose our own.

Now, as there are *Five* several Things in the *Serpent*, which we shall do well to observe, that we Practise them; so there are *Three* several Things in the *Serpent*, that we shall do well to observe, that we may Avoyd them.

First,

First, The *Serpent* is Smooth in his *Skin*, yet he Stings to *Death*: He has a Flattering Face, but a Stinging Tail. Now this we must beware of; we must not have sweet Words, and War in our Hearts, &c.

Secondly, The *Serpent* is a *Hostile Creature*, and will not take VVrong: But we must Suffer, &c.

Thirdly, The *Serpent* Lives in Deserts, and Solitary Places: But now, *Christians* must not alwayes be alone; but, like *sheep*, be Sociable, that so they may be a Common Good: According to that; *Vir Bonus est Commune Bonum*.

Having done with what we may Learn from the *Serpent*; I come now to the *Dove*; and so shall enquire, what may be Learnt from it.

First, We should be like the *Dove* for Meekness; The *Dove* is a Meek Creature: They say, It is without Gall. So *Christians* should be Patient,

* Simplex
est animal
felle caret.
Bish. Lake.

and Meek, and of a Forgiving Spirit; not troubled with the Overflowing of the *Gall*; forgetting Injuries, and writing Kindnesses on *Marble*.

Secondly, We should be like the *Dove* for Simplicity, Innocency and Harmlessness. The *Dove* has nothing of Guile, Fraud, Deceit or Malignancy: So *Christians* should be Simple and Harmless; taking Wrong, but doing none.

Thirdly, We should be like the *Dove* for Chastity. The *Dove* is a Chast Creature, and keeps to its own *Mate*: So *Christians* should be. We are Admonished hereby to keep close to our *Saviour*, and not wander from Him by any means. Every Believing Soul is *Christ's Spouse*, and *Satan* doth oft-times Entice him to *Spiritual Uncleanness*: But he having a *Dove-like Nature*, Abominates all Thoughts, Words and Actions, that are Unchast.

Fourthly,

Fourthly, We should be like the Dove for Neatness, Purity and Clean-ness.

Fifthly, We should be like the Dove for Love, and Loveliness.

Sixthly, We should be like the Dove for Sociableness: The Doves Flock together to the Window ; *Isa.* 60. 85.

Seventhly, We should be like Doves for Mourning. The Dove is a Mournful Creature: Oh! that we, who have the Poison of the Serpent, might have the Tears of the Dove!

APPLICATION.

Use I. Of Information.

Branch I.

Hence we infer, That such who cannot Learn any thing from the *Creatures* that God hath made, are Carnal, and not Spiritual. *Seculum est speculum*; The *World Below* is a *Glass* to discover the *World Above*.

And although I am not of their Opinion, who hold, That the *Heathens* may Spell *Christ* out of the *Sun, Moon* and *Stars*: Yet this I know, That the Irrational and Inanimate, as well as Rational *Creatures* have a *Language*: And though not by *Articulate Speech*, yet in a *Metaphorical Sense*, they Preach unto *Man* the Wisdom, Power and Goodness of God; *Rom. I. 20.* Branch

Branch 2.

See, what Cause of *Humiliation* here is? That *Man*, who at first was led by the Knowledge of *God* to the Knowledge of the *Creature*, must now by the *Creatures* Learn to know *God*! That the *Creatures* (as one saith) like *Balaam's Ass*, should Teach their *Master*! But though this be the Unhappiness of Poor *Man* in his Collapsed State; yet it is now his *Wisdom*, to improve such Helps. And whil'st others, by the Abuse of *Creatures*, are furthering their Perdition, to be by the *Spiritual Improvement* of them promoting our own *Salvation*.

Branch 3.

See the Beastliness of such *Men*, that while they should Learn from the *Creatures*, are Abusing of them: When they might be Promoting of their *Salvation* by a *Spiritual Improvement* of them, they do further their
Per-

Perdition by an Unwarrantable Abuse of them. Surely, such are *Beasts* in the Shape of *Men*.

Use 2. Of Reprehension.

IT may Reprove such, that have not Learnt this *Art* of *Spiritualizing Earthly Objects*.

Use 3. Of Exhortation.

That we would more Contemplate for our Profit sake, than we do.

† *Husbandry Spiritualized.*

“ As *Man* (saith an Excellent *Divine*) is Compounded of a *Fleshly*, and *Spiritual Substance*; so *God* hath Endowed the *Creatures* with a *Spiritual*, as well as *Fleshly Usefulness*. They have not only a *Natural Use* in *Alimental* and *Physical* *Respects*; but also, a *Spiritual Use*, as they bear the *Figures* “ and

“and *Similitudes* of many Sublime
 “and Heavenly Mysteries.

“Believe me (saith Contempla-
 “tive *Bernhard*) Thou shalt find
 “more in the *Woods*, than in a *Cor-*
 “*ner*; *Stones* and *Trees* will Teach
 “thee, what thou shalt not have from
 “Learned *Doctōrs*.

I shall Conclude with *Job*; *Chap.*
12. Vers. 7, 8.

Ask now the Beasts, and they shall
Teach thee; and the Fowls of the Air;
and they shall Tell thee: Or speak to
the Earth; and it shall Teach thee;
and the Fishes of the Sea shall Declare
unto thee.

“That is, (saith Neat and Accu-
 “rate Mr. || *Caryl*) The *Creatures* || *Caryl* in
 “Teach us, when we think of them. Loc.
 “They Teach us, though not For-
 “mally, yet Virtually: They An-
 “swer and Resolve the *Question* put
 “to them; though not Explicitly
 “to the *Ear*, yet Convincingly to
 “the *Conscience*. So then, we Ask
 “the *Creatures*, when we Diligently
 “Consider them; when we search
 “out the Perfections and Vertues,
 “that

"that *God* hath put into, or stampt
 "upon them. To set our Mind thus
 "upon the *Creature*, is to Discourse
 "with the *Creature*: The Questions
 "which *Man* asks of a *Beast*, are on-
 "ly his own *Meditations*. Again, The
 "Creatures Teach us, when we in
 "Meditation make out *Collections*,
 "and draw down a Demonstration
 "of the Power, VVisdom and Good-
 "ness of *God* in making them, or of
 "the Frailty of *Man* in needing them:
 "Such Conclusions and Inferences
 "are the Teachings of the *Crea-*
 "tures.

FINIS.

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